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The Missionary Herald

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The Fresh Impression of Japan

SECRETARY BARTON'S letter concerning his visit to Japan comes to hand just as this number is being made up. It is so valuable a review of present conditions in that interesting empire that we print it in full, crowding the space of the Foreign Department to make room for it.

By the Test of Character

ON their return to the Zulu Mission in Africa Rev. F. B. Bridgman and wife went by way of Japan, where many members of Mrs. Bridgman's family are engaged in missionary service. Mr. Bridgman writes of his great gratification in examining the mission work in many centers, such as Kyoto, Osaka, Kobe, and Miyazaki. His observations lead him to say that while difference in attainments makes it impossible to compare the Japanese and the Zulus in all respects, yet in the matter of character he does not see wherein the Christian Zulu is behind the Japanese. "In earnestness, fidelity, or evangelistic zeal the Zulus are not inferior."

In the Famine Region

THROUGH good fortune we are able to give our readers a picture of the famine district in China from one who writes on the ground and who holds the pen of a ready writer. Mr. Ellis's special articles on his tour of missions have been noted before; in this number appears at length his impression of that famished land in Central China.

In Our New York Office

ANOTHER change has been made necessary in the care of our New York office during Dr. Creegan's absence. Rev. John J. Banninga, who succeeded Rev. Henry G. Bissell, is now himself obliged to leave New York, and beginning about April 1 the supervision of that district will be in charge of Rev. William M. Zumbro, president of the American College, Madura, now on furlough in this country. We are fortunate in thus being able to secure the help of missionaries at present in the home land to fill the temporary vacancies at New York and Chicago.

An Astonishing Convention

ONE thousand and fifty-five registered men, delegates from the Presbyterian churches of the central states, spent the three days, February 19–21, at Omaha, consulting about the foreign missionary responsibility of their church. After these three days of deliberation the men recorded their "judgment" under five heads: —

1. That their church is directly responsible for the work of evangelization in this generation for nearly one million souls.

2. That the Presbyterian workers should be increased until they should have one American foreign missionary and five trained native workers for each 25,000 of their unevangelized people. This would mean for them 4,000 American missionaries, or about five times as many as they now have.

3. That it would cost not less than $6,000,000 a year to meet this responsibility, and that they would set themselves resolutely to the work of bringing the offerings of their church up to that mark.

4. That an average annual gift of five dollars per member for foreign missions (ten cents a week) should be set as a standard.

5. That they should pray definitely that men and women should offer

themselves in sufficient numbers for this work to secure the end in view.

This looks like an epoch-making assembly. In numbers, in enthusiasm, in definiteness of discussion, and in decisiveness of action it marked the uprising of the Presbyterian laymen at the dawn of the new century of modern missions. When are we to see such a league of our Congregational laymen? Have our men's clubs come to the kingdom for such a time as this?

A KINDERGARTNER AND HIS PLAYMATES

Another Little Missionary

THE Allston Church, Boston, has just undertaken the support of Rev. William P. Clarke, of Monastir, Turkey. Others beside the people of Allston, however, will be interested in this picture of the older of Mr. Clarke's two boys, now a shining light in the kindergarten at Sofia, while his mother is in Switzerland for hospital treatment.

Glimpses of India

OUR traveling District Secretaries had a great visit in India. They report that they have been too busy to write, almost too busy to eat, having traveled nearly four thousand miles, as far north as the Himalayas. Nine nights were spent on the train and two or three hundred miles were covered by tonga, a two-wheeled native cart. They are impressed with the vastness of the work in India and the need of many more missionaries of the sort they find there; they mention particularly the excellence of the schools we are maintaining in India.

Our Furthest Church Club

AMONG the new church clubs formed for the *Missionary Herald*, the last and most striking is that for the Kawaiahao Church of Honolulu. This church was organized in 1825; the corner stone of its sanctuary was laid in 1839. This great stone church was a labor of pride and love on the part of King Kauikeaouli and his royal chiefs; it is still in use, having been thoroughly renovated. The present pastor, Rev. Henry H. Parker, writes that he greatly desires to get his people interested once more in the work of foreign missions. They were so, years ago, but of late have been almost entirely occupied with affairs at home. If such a club can be formed in the Sandwich Islands—but why point the moral?

Death of Mrs. Cyrus Hamlin

FIFTY-ONE years ago Miss Mary E. Tenney, daughter of Rev. Thomas Tenney, of Standish, Me., and who was born at Hampton, N. H., April 12, 1828, sailed from Boston as a teacher under the appointment of the American Board, destined for Tocat in Western Turkey. This was long before the organization of the Woman's Boards, when it was a rare thing to send out unmarried women. At that date there were but eleven such women in the missions of the Board, where today there are 182. But there were friends of Miss Tenney in the missionary circles in Turkey who knew of her qualifications, and knew also of her desire to enter upon foreign missionary work. She arrived at Smyrna January 22, 1856, and went at once to Tocat. She had been a successful teacher in America, and there were many and attractive calls for her services here, but her long-cherished desire to work on missionary ground impelled

her to the foreign field. After four years of service at Tocat she was married, November 5, 1859, to Dr. Cyrus Hamlin, and with him she wrought quietly and efficiently during those eventful years in which her husband rendered his remarkable service in Constantinople, both in direct missionary work and in Robert College. She was his faithful and beloved companion during Dr. Hamlin's subsequent periods of service in the United States while he was connected with Bangor Theological Seminary and president of Middlebury College, giving him cheer and support in all his later years. She was one of the last, if not the very last, survivors of that notable band of missionaries who a half century ago were laying solid foundations for missionary work within the Turkish empire. We can only think of the blessed reunion she is enjoying with the company on the other side. She died at Lexington, Mass., on March 1, and her body was laid to rest beside that of her husband in the beautiful Lexington cemetery under the monument which grateful Armenians have erected there.

A Recruit for Africa

THE only recruit sent out this month is the wife of Rev. Merlin Ennis, of the West Central African Mission. Mr. and Mrs. Ennis were married at Endeavor, Wis., February 21, and sailed from Boston March 5. Mr. Ennis joined the West African Mission in 1903. Mrs. Ennis, whose maiden name was Elisabeth R. Logan, was born in Wisconsin, but in recent years her home has been in Eugene, Ore. She is a niece of Rev. Robert W. Logan, the well-known missionary of Micronesia. Mr. and Mrs. Ennis expect to make their home at the new mission station of Bagster, the native name for which is Sachikela. This is the station which the Portuguese Commandante in the district of Bailundu recently ordered to be discontinued. But the authorities at Lisbon promise that this order shall be revoked, and Mr. and Mrs. Ennis expect to find the way open to them on their arrival in Africa. Like so many of our recruits for missionary service, Mrs. Ennis was a Student Volunteer.

MRS. MERLIN ENNIS

As to Sunday Schools and Endeavor Societies

A FEW letters have been received in the Rooms recently asking if money for the American Board can be sent through the treasury of the Woman's Board. A few have come asking whether the American Board wishes longer to receive gifts from Sunday schools and Endeavor Societies. Others come from time to time asking why these organizations should not always give to the American Board, being auxiliary to the churches and not to the Woman's Board.

The American Board is not only receiving gifts from these sources, but is strenuously seeking them through its Young People's Department, believing it to be essential to both the churches and the Board that direct relations as to giving should be established and maintained between Sunday schools and young people's societies of the churches and the officers of the American Board itself. It is gratifying to report the beginning of what may be a real movement among young

people to support the Board. Inasmuch as the American Board assigns to the Woman's Board definite parts of its work among and for the women of its mission fields, for which the Woman's Boards then become responsible, it is apparent that money of donors who wish to contribute to the work for which the general Board becomes responsible itself cannot be sent through the treasury of one of the Woman's Boards. In like manner, money intended for the treasury of a Woman's Board cannot be sent through the treasury of the American Board. In each case the donating Sunday school or young people's society should determine for itself whether it wishes to give in support of the woman's work, set apart for maintenance by the Woman's Boards, or to the general Board, which assumes responsibility for the general administration and the work as a whole.

When this decision is reached, the money should be forwarded accordingly to the proper treasury, whose officers will do all in their power to make the gift count for the upbuilding of the work abroad and the spiritual development of the donors at home.

The British Blue Book Again

In our February issue denial was made of a statement printed in the British Parliamentary Blue Book from the governor of Natal, that out of the two large mission stations of Esidumbini and Umsunduze, in charge of the American Board, "only one native preacher and three of his followers have remained loyal to the government, and that the whole of the other congregations have joined the rebels in the field against us." The governor also affirmed that the congregations connected with the Zulu Mission were now beyond control of the missionaries and were a danger to the government. Our denial of the truthfulness of these charges was made in view of facts known here, and before the statement made in the Blue Book was seen in Natal. Since that statement appeared, Mr. Taylor, the secretary of the Zulu Mission, has addressed a letter to the governor, declaring that the facts were not as stated by him, and that the conclusions based upon these supposed facts were little less than outrageous. Briefly stated, the facts are these: The total male membership of the Esidumbini church is forty-seven; out of this number nine were rebels; eighteen men who are called *amakolwa* (believers) by outsiders, but not recognized as such by the mission because of failure to meet its moral standards, were also rebels. As to the Umsunduze station, the statement that the entire mission community joined the rebels is patently untrue, since the great majority of station men are now living peacefully in their homes, whereas all the kraals of those who rebelled were destroyed. At this place about half a dozen Zulus, including some church members, did take part in the rebellion. Instead of its being true that "only one native preacher and three of his followers remained loyal to the government," the fact is that not a single preacher of the American Zulu Mission was disloyal. Four of them did splendid service in quieting the heathen population on the Reserves. The statement that the "whole of the other congregations have joined the rebels in the field against us" is pronounced to be absolutely and unqualifiedly false. These other congregations number twenty-two; not one of these joined the rebels, and only a small number of individual members. Mr. Taylor gives names and particulars. The truth is that the governor was woefully misled by false reports given him, probably from some minor officials who did not hesitate to make statements for which there was no foundation. But the wrong done the mission, the Zulu Christians, and the American Board is a grave one, and it is only fair to believe that the governor of Natal when he faces the facts will make amends, as far as is possible, for the injurious statements he was led to make.

The Doshisha's New President

THERE is rejoicing in Japan over the choice of Rev. Tasuku Harada as the new president for the Doshisha. It is thought his coming marks the dawn of a new era for the college, and crowns the effort of the Japanese who have given themselves so nobly for its upbuilding during the years since the unfortunate experiences of the later '90's. All are looking with confidence to Mr. Harada for the zeal and ability to fulfill the Neesima ideal.

PRESIDENT HARADA

The inauguration is to take place March 30, and is sure to be a memorable occasion. The following facts concerning the new president's history are of interest: —

Rev. Tasuku Harada was born in Kumamoto, Japan, of Samurai family in the year 1863; graduated from Doshisha College in 1881, and from Doshisha Theological School in 1884; pastor of the Kobe Kumi-ai (Congregational) Church, 1884–88; student in the theological and graduate department of Yale University, and for a few months later in Chicago, 1888–91; attended the First International Congregational Council in London as a delegate from Japan and later traveled in Germany, 1891; pastor of the Bancho Church in Tokyo, 1892–95; pastor of the Heian Church in Kyoto, 1896–98; recalled to his first church at Kobe in 1898 and continued in its pastorate till 1907. This church is now the largest Protestant church in Japan, having a membership of 752. For six years Mr. Harada was editor of the Tokyo *Christian World*. Since 1905 he has been president of the Japanese National Council of Kumi-ai Churches.

He was the first president of the Japan Christian Endeavor Union and served in that capacity thirteen years.

In 1906, upon invitation of the National Indian Young Men's Christian Association, he visited India and lectured in the leading cities of India, Burma, and Ceylon, delivering his lectures in English.

In November, 1906, he was elected president of Doshisha, and resigned his pastorate to enter upon the duties of that position in January, 1907.

A Narrow Point of View

The Outlook for March 2 contains an article on "The Japanese from a Woman's Point of View," which the editors say was written at their request, and is in their judgment "an exceedingly entertaining account of Japanese life and character." The article certainly is entertaining. It is full of keen observations and clever hits. One cannot help wondering, however, if the writer, who signs herself "An Observer," means that all her observations shall be taken seriously. If so, what shall we think of her doubt whether any Japanese convert to Christianity ever really understands his new belief, or gets a vital hold of Christianity? The paragraph which deals with this matter is a racy, but none the less stinging insinuation that missionary work is wasted on the Japanese — "Sad to relate, none of us wish to take our servants from the ranks of converts."

One does not care to discuss the argument of an anonymous critic, but it may be worth while to ask whether so sweeping a charge does not call for a

somewhat wider range of facts than is offered. Not all pious domestics in this country, American, Irish, and Poles, are regarded as deeply Christian by their mistresses, yet we do not therefore conclude that there is no vital Christianity among the Americans, Irish, or Poles.

In the face of such facts as are indicated in Secretary Barton's article in this number, or in the history of the new successor to Neesima recorded in another column, or as are offered in the familiar testimony of missionaries like DeForest, Davis, Greene, and how many more, who have lived long and close with thousands of Japanese converts from every station in life and have discovered among them shining examples of Christlike character — in view of such well-known facts it seems a rather unfair procedure to bring this railing accusation against the genuineness of the religion of an entire body of believers, and against the effectiveness of as able missionaries as may anywhere be found; and all apparently on the strength of some bad luck with servants!

To Be Anticipated

THE May number of the *Missionary Herald* will contain, among other good things, Secretary Barton's first impressions of China, a forecast of the Shanghai Conference by Dr. Arthur Smith, an account of the tour of Northern Mindanao in the Philippines by Mr. Black, and some pictures of mission work in Guam, our other island field in the United States.

Missionary Tours

THE least interesting part of Letters from the Missions, it is often said, is the account of the touring upon the field. The region traversed is unfamiliar to the reader, the list of the places visited does not awaken memories for him as for the writer, the distances covered do not signify much in this remote quarter, the customary statistics are dry, and the concluding remarks upon each place visited have a somewhat stereotyped form. The whole record is so condensed and general that it fails to make any clear impression or to kindle enthusiasm. We are glad to know the work is prosperous in any place; we are sorry to know it is languishing in any other, but we cannot remember which is which a few minutes after we have read these reports, and they sound quite alike.

So runs the popular comment on the accounts of tours, and perhaps there is a grain of truth in the protest; it is almost inevitable that for those who have not already some acquaintance or interest in these several mission fields, such routine journals will seem dull; but for those who do know anything of the situation of the work in the regions, and for all who will let their imagination move upon the simple record, there is plenty to stir the heart in these narratives of a most important and effective part of missionary work.

Turn, for example, to the reports of tours in this number; reflect a little upon Mr. Smith's comment in his tour from Ing-hok upon the little groups of learners in all those outlying villages, who are as truly inquirers as were the first disciples who followed the voice that said, "Come and see." You will not wonder as you think of them, that this missionary finds therein the joy and hundredfold reward of his service. Or take Mr. Partridge's sketch of Yervant Effendi, the brave pastor of Kara Hissar, fighting for righteousness and vital religion against the bitter opposition of bishops in their stronghold. Or take Dr. Riggs's record of the little mountain village of Iskili, where the children run barefoot in the winter's snow, while out of their poverty their parents are making every effort to build a small house of worship.

There is plenty to stir the heart in all these compact reports of missionary tours if only one will think upon what he reads.

Congo Atrocities

THE letter authorized by the foreign mission boards at their conference to be sent to the President and Senate of the United States and to His Majesty, King Edward VII, concerning the situation in the Congo Free State, is temperate and courteous in its tone, but it is none the less definite and vigorous in import. It asks for an investigation by the nations which organized the Free State, which shall be fair, full, and determined. One or two paragraphs from the letter will show the character of the whole: —

"We speak with deep conviction concerning this issue, because we are intimately associated with many residents of the Congo State, by whom the conditions to which we refer have been disclosed. We are constrained to accept their testimony; we know that the earth does not hold men of more sensitive honor or more self-sacrificing devotion. But you will not need to be reminded that other testimony than ours has been given to the character and credibility of these witnesses. A commission selected by King Leopold himself has said of them and of their fellow-missionaries in the Congo State that they constitute for the native the sole representative of equity and justice. Of their testimony, dreadful as it has been, the commission has declared that they found it to be 'supported by a multitude of witnesses' and 'established by a mass of evidence and official reports.'

"We would earnestly urge that no device of the ruler of the Congo State, whether of wholesale aspersion of motive or of evasion of accountability, through promotion of transfer or transfer of territory to a government of which he is himself the head, shall be allowed to cloud the issue of international responsibility for immediate ascertainment of conditions and correction of wrongs. Moreover, we would respectfully urge our conviction that if the king is a trustee he cannot transfer his trust except by international sanction. If the convening of an international conference was important in the opening of the Congo territory, it would seem that a conference for review of the issue in all its phases is indispensable for wise and just dealing now."

This letter was duly presented to Secretary Root, and a copy was sent to each United States Senator. Since then the Senate has passed unanimously a resolution expressing its opinion that international inquiry should be made, and assuring the President that he will receive its cordial support in any step that he may take in that direction. It is understood that our government cordially approves the securing of such an inquiry in connection with any other of the Powers, and that Great Britain is ready to move so soon as the question of Belgium's absorbing the Congo Free State is determined. Meanwhile, there is no reason to think that the situation is improved in that land of horror.

JOHN GIBSON PATON, D.D.

A BOY born in a cottage in the south of Scotland in May, 1824, grew to childhood and to youth amid simple village life. As a lad he attended one of the typical parish schools of Scotland; after that, and a short trial of his father's trade, he set off for Glasgow and a higher education. Working his way through college, he chanced upon city mission work as a means of livelihood, and so he toiled laboriously at his books and at his mission for ten obscure years.

JOHN G. PATON, D.D.

With this preparation he sailed away to the South Seas, and in remote and almost unknown islands of the New Hebrides spent the best part of the remainder of the eighty-two years of his life. One or two hurried trips to the home land for re-enforcements, and one prolonged journey round the world in defense of his threatened islands, together with the closing decade of his life passed in Australia, where he died in January of this year, cover all the appearances of this devoted missionary on the busy highways of the world's affairs.

And this man became the best known missionary of our age! His name is quite literally a household word in all mission-loving homes in England and America, and his own story of his life stands beside the biographies of Livingstone and of David Brainerd in the select library of missionary heroes.

Yet by all ordinary tests he was not the greatest missionary of our day. On many mission fields there were finer scholars than he; others got a more comprehensive view of their mission work, labored in more strategic fields, influenced the destiny of nations with a more statesmanlike policy, and even won more converts than did John G. Paton in the small places of the South Pacific.

This is the wonder of it, that he who was in no sense superior to his fellow-missionaries in any of the departments into which we usually divide missionary work should so surpass them all in popular esteem and affection.

And the reason of it lies in the power of his personality; and that was the power of a Christlike soul. He loved Christ; he trusted him; he hoped in him; he took the gospel simply and surely, and then he lived it out; he prayed and toiled in absolute faith and in abounding love. He was 1 Corinthians 13 incarnate: "Love suffereth long, and is kind; . . . love vaunteth not itself, seeketh not its own; . . . rejoiceth not in unrighteousness, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

So he won men by the beauty of his character; everywhere they felt the single-hearted devotion of his life. Love drew him to all men and all men

to him. Wherever he went he loved the people he met and they loved him. His heart went out to the lowliest, and without a trace of condescension. The timid child in a cultured home and the wild savage on Tanna both felt his charm.

This is not the place to recount the story of his life, already well known to most of our readers; nor to adjudge the correctness of all his methods in administering the New Hebrides Mission; nor to subject his glowing narratives to critical review. Rather may we glory in this saintly man, whose memory is cherished all the world around, whose monument is Tanna, that "lighthouse of the South Pacific," and whose presence we may believe now gladdens the heavenly courts. For surely he hath entered in where abideth faith, hope, love.

In the *Record of Christian Work* for October last appeared a letter from Dr. Paton to Mr. William R. Moody, one of his American friends and helpers. This letter has now a peculiar significance both in view of its reference to departure from this life and as a last expression of this great man's love and concern for his dear island people. We venture to quote a liberal extract from the letter: —

"The work of our mission prospers encouragingly by the Christian good conduct of our converts and 330 native teachers, which commends the gospel to all around their abodes. And it also prospers in the conversion of many of the remaining heathen yet on our group, and in the zealous help the Christians all give in trying to aid us to bring the heathen to Jesus for salvation.

"In the far interior of our three largest islands, Tanna, Malekula, and Santo, by traders, chiefly French, the heathen are largely supplied with intoxicating liquors, ammunition and rifles, so that much fighting is indulged in, in which many of the heathen, and even some of our converts, are shot. In one district on Tanna it was reported that twenty-two men had been shot. Three Christian converts went inland, unarmed, to plead with them to give up the war and live at peace with one another, but they shot dead the three peacemakers. Being Christians, friends carried away the body of one of them for burial, and the other two were buried; but soon after, an old cannibal chief and his people exhumed one of the bodies, and cooked and feasted on it.

"And so the poor heathen are led by the great enemy into much evil; yet many of them are being brought under the power of the gospel to join the converts in their Christian villages, where all live in peace and happiness as Christ's servants; to renounce all heathen customs; to put on and wear clothing, and to go about unarmed. The heathen generally are even yet in a state of almost nudity, and always carry about the rifle or club, even among their own people and villages.

"Yet some people say they are better without the missionary and the teaching of Jesus Christ. A minute's sight of the nude, painted savage with his rifle or club, and a sight of the clean, clothed convert would soon lead all such objectors to see the blessed changes the gospel produces — giving new motives for life and happiness here and hereafter, and enabling them to die rejoicing in the Lord Jesus; whereas the savage dies as he has lived, in awful darkness and agony, burning with wrathful revenge in his heart against the unknown person or cause of his trouble and coming death, and either deserted by relatives, or by them to be strangled to death or buried alive. How dreadful is the condition of all those who know not God, even in Christian lands, compared with all who can say, 'I know that my Redeemer liveth,' and 'I have a desire to depart and be with Christ, which is far better' than the best here to all who love and serve him."

MISSION PREMISES AT HARPOOT

A SURVEY AFTER FURLOUGH

By Rev. J. K. BROWNE, of Harpoot, Eastern Turkey Mission

Rev. John K. Browne, whose prolonged furlough enabled him to render great service to the Board as a missionary speaker in our churches and in the last year's Campaign of Fifty Cities, returned to the Harpoot field September 25, 1906. A great welcome was accorded him. His fellow-missionaries rode out to the Garden to greet him on his way; turning back with him, the company was met by an ever increasing host of friends until the city was reached; the theological students made a wagonload, and their songs added to the jubilation; the United States consul and party drove out in a victoria, and leading Armenian citizens, officers of the churches, students, and teachers were among the throng. Four months after his return Mr. Browne writes of present conditions in the Harpoot field, and how they differ from those of three and a half years ago, when he was leaving for America. — The Editor.

PROBABLY the thing which immediately impresses one on entering this country, especially if he come from America, is its political and economic condition, and the longer the stay here the deeper the impression. "The Government" is everywhere and in everything much in evidence.

As far as our work is concerned, we have always had toleration. Now the government seems to yield that most grudgingly; nay, it is aggressive in all forms of obstruction, not to say opposition, even in pushing unrighteous demands for taxes on school buildings legally exempt, while never so dilatory in granting permission to carry on our legitimate work.

What, then, of the condition of the Christian population? They try loyally to stagger along under their burdens of taxation, but now seem to be losing heart. They have not much strength left to endure, and new taxes threaten soon to paralyze, perhaps to overwhelm them. Ordinary safety for travel, for their crops, property, families, seems gone, while industries, trade, even farming, are under a blight. Over all an indefinite but universal fear hangs like a pall. Increasing poverty is making the people lose their grip on life, while it is the universal testimony that the cost of living steadily advances. Compare conditions at home with such as these! The question then appears to us no longer what the end may be, but, if things continue thus, how long can the people work and live?

If in this situation the missionary work is not in all respects quite so prosperous as one could wish, is it impertinent to ask what would be the spiritual condition of the churches at home under such conditions? And there are other causes to be noted that may account for some retrogression. Touring work has of necessity been suspended; during the absence in America of the so-called "touring missionaries," colleagues, already overburdened, could not take up this added work.

Moreover, while the people have been struggling to keep up their heroic giv-

ing under such taxation and poverty, the scanty help of the Board has tended to diminish. Neither the people nor the missionaries can understand why this should be, as they learn of God's marvelous enrichment of America.

Again, much of the vigor and resource of our communities has been transferred to America by the constant stream of emigration; some of our churches have lost fully half their strength; some count their losses by scores, others by hundreds. To prevent this weakness in our church work reaching a point past remedy, the missionaries have felt compelled to transfer the care of several entire districts, including many important churches, to the Germans, who came after the massacres of 1895 to open orphanages. Would you could hear the people of these districts say, "Why has our Board left us in our time of greatest need to the control of those we do not know?" Friends and servants of Christ at home, tell us how to answer them!

Let this be enough of the darker side of the picture, of what should keep us long on our knees in humiliation and prayer. Now for a glance at other parts of the work full of richest promise.

During these four years I notice marked progress in our educational work: —

1. Our theological seminary seems in a most prosperous condition. Last summer it graduated a class of eight; this year the same number have entered, and at the coming graduation we expect at least as many more, while these three classes will hardly fill the places already needing them.

2. Our large plant belonging to the different departments of the college is taxed to the utmost. Classes have been larger than ever, the *esprit de corps* excellent, the teachers able and enthusiastic (one is taking a two years' course in Edinburgh), and the constituency of the college never so numerous, enthusiastic, and helpful. The faith and prayers of the givers of its scanty endowment with those of its loyal and generous graduates in England and America have been well rewarded.

3. There has been also decided development in our industrial schools. They not only turn out excellent work in many trades, but they form an important part of the practical education so necessary for this land, while furnishing a help towards self-support to those working their way through college, and an object lesson, most needful in the Orient, of the nobility of manual as well as intellectual labor.

4. I find our orphan work greatly changed. Diminished gifts from America and the growth of the orphans have caused the transference of some lines of work to the Germans and the closing of others. The industries, too, have greatly improved, while much attention is paid to farming, and with good success. The 700 orphans still remaining are a credit to those in charge, and scores if not hundreds of new Christian

THE BEGINNING OF A HOSPITAL AT HARPOOT

homes attest the beneficent fruitage of this work.

5. Of the many doors swinging wide open before us, there is hardly one promising larger results than that of our medical work. Hitherto we have been greatly hampered every way by lack of means. There is only a good beginning towards a suitable endowment for the hospital here at Harpoot, but long-needed rooms have just been secured and a fine start made.

A most desirable site has just been presented to us for our hospital, to be located at the seat of government on the plain below us, and only lack of means prevents our building at an early day what we need so much.

We have been most fortunate as to our second hospital, to be located in the city of Diarbekir, ninety miles south of us. Its entire endowment was provided by an Armenian who recently died in America, and who had attended our school in Diarbekir.

When these two hospitals are suitably housed and in successful operation, we feel agreed foothold will have been secured for the long-delayed work among the Mohammedans.

KAPOU KAYA AND ITS CHURCH

By Rev. EDWARD RIGGS, D.D., of Marsovan

The *Missionary Herald* for July, 1906, contained an article for younger people, entitled, "A Hill Town in Turkey," by Rev. George E. White, of Marsovan, in which he described Kapou Kaya and the way in which its people were led to make over their church building. The present article by Dr. Riggs is taken from an account of "A Leisurely Tour along the Black Sea Coast," sent to the Bible Lands Missions' Aid Society in recognition of a timely grant which enabled the missionary to make this trip during his convalescence from serious illness. A picture of the old church is reproduced herewith from the earlier article.—The Editor.

KAPOU KAYA is a scattered village, or rather a group of scattered hamlets, on the steep wooded mountains west of the deep canyon made by the Iris River where it breaks through the coast range. The scenery is magnificent and the climate bracing, but the soil is thin, the hillsides precipitous, and the social surroundings very unfavorable, so that the people here have a hard struggle for existence. They are at present without a pastor, but have a young teacher of their parish school, who is able to conduct religious services to some degree of edification.

Out of their deep poverty these people have recently succeeded in entirely reconstructing their house of worship. They have had some help from without, but these rough mountaineers have cut and shaped and drawn the great oak and beech timbers, sawed the planks, split the shingles, and largely raised the structure with their own hands. Aside from two smaller rooms for school purposes and an entry way, the building consists mainly of a plain audience room of about thirty feet by forty and about fourteen feet high.

It is a one-story building, crouching low to escape the violence of the winds in that exposed situation. Except for the discomfort of wind and cold and snow during their severe winters, the location of this church is ideal and magnificent. It is perched on the rounded shoulder of the mountain that juts out farthest toward the east, and commands a wonderfully varied and beautiful view, extending over some sixty miles of the course of the Iris River that sweeps its base, following it through its delta till it mingles its turbid, muddy waters with the brilliant blue of the Black Sea. Then the eye follows the shore of the Black Sea for another full sixty miles, stretching east and west on the northern horizon.

The rich, semitropical vegetation of the deep valley, the rugged rock and wooded slope of the grand mountains piled all about, the broad acres of the delta dotted with villages and with

the city of Charshamba nestled in the center, the fringe of white surf that marks the edge of the sea, with the occasional glint of white sails in the far distance or the steamer's black puff of smoke—all these combine to form a panorama of rare and striking beauty. These scenes, combined with the pure and bracing air, the homely diet, and cold, clear spring water, give to these village folk the lithe and erect form, graceful pose, and agile gait, together with the cheery frankness and the independent, self-satisfied air of freedom which characterize the mountain races all over the world.

This is the primitive bell of the region, and its carrying power is very considerable, the sound going quite as far as would that of a much heavier and far more expensive bell. Such churches as cannot afford even this luxury suspend a small plank of dry, hard wood in a similar way, and the resonance and efficiency of such a simple instrument are remarkable.

The method of structure of this humble church building is peculiar and worthy of a word of description. The walls consist solely of heavy oak planks, three inches thick, set on edge and fitted snugly, one on top of another.

THE OLD KAPOU KAYA CHURCH

Some friend had presented this church with an iron slab to serve as church bell, and we had brought it with us from the city, so that it was used for the first time to sound out through the green valleys the summons to the special service for dedication of the new church building, which was in part the particular occasion for our visit. This strip of rolled iron, about two feet long, four inches wide, and half an inch in thickness, has a couple of holes drilled in one edge, and by these it is suspended under the eaves of the building or to the bough of a near tree, and on it is played a tattoo with two little iron hammers.

The corners require no posts, as the planks cross each other and are mortised into each other, leaving the ends projecting a few inches on the outside, and forming a strong, clean right angle on the inside. For a small room the single planks will extend the whole length of the side from corner to corner, but in the case of a larger building like this a post is erected at the end of the first set of planks. This has a deep groove in each side, into which the ends of the planks are fitted, and in this way the firm wall may be extended as far as needed. The roof is covered with rather rude shingles, kept in place by rows and rows of heavy

stones, needed to prevent the wind from sweeping the shingles off into the river, two thousand feet below.

The houses in this region are practically without window glass, their windows generally consisting of small apertures, say eight inches square, covered with oiled paper. Many of the houses, however, have not even this, but depend for light on the blazing fire and on a large hole in the roof, just over the center of the room. Directly underneath this hole, in the middle of the room, in a slight hollow of the earthen floor, the huge fire is lighted; and the smoke is at liberty to escape by the hole if it pleases, which it does not always please to do. I believe this system prevails in some of the more primitive parts of the Scottish Highlands. This house of worship, however, is heated with stoves and is lighted with full-sized glass windows, and is an object lesson which is gradually having a civilizing influence.

The dedication service was simple and brief, but solemn and impressive, the dedicatory prayer being responded to at its close by a deep and hearty "Amen" from the whole congregation.

THE CENTENARY CELEBRATION OF A GREAT MISSION

Nagercoil, South India, December, 1906

By Rev. JOHN P. JONES, D.D., of Pasumalai

IT was a great privilege to unite with our brethren of the London Missionary Society in the celebration of their centennial, and an inspiration to see the thousands of trained native Christians meeting together with enthusiasm in the great church (the largest missionary church in India) at this famous missionary center, to praise God for a century of blessing, the greatest that could be granted to any people. A hundred years ago this whole region of South Travancore was covered with the unrelieved darkness of heathenism and ignorance. The people were degraded beyond expression, especially the outcastes. As a badge of their servitude, the women were not allowed to wear any garment above the waist, and the men were not permitted to come within fifteen or more yards of the "twice born" favored sons of the region. Their very presence was deemed pollution, and life was made a burden to them; they were more despised and spurned than the pariah dogs about them.

It is among this class that the mission has done its noblest work; for it has given them the double blessing of a new life and of new ideals which have entirely transformed them. Today not only are many of them found among the university graduates and cultured men and women of the land, but the people as a whole are imbued with a new vision of blessedness and power in life.

Among the bare statistical facts of the century stand prominently the following: There are now, as the result of the labors of the society, eight mission districts, extending from Cape Comorin to Quilon, 354 churches and 71,023 adherents (of whom 42,596 are baptized and 9,626 communicants). Seventeen of the churches are self-supporting, and are, with few exceptions, in charge of ordained native ministers. The schools of the mission number 394, imparting Biblical and secular instruction to 16,299 scholars. Nine hundred and nine native agents are employed by the mission as evangelists, teachers, and Bible-women. The contribution of the churches amounted last year to 28,288 rupees (about $9,500).

Of the institutions which are common

THE CHURCH AT NAGERCOIL

to the whole mission and are doing a noble work, the Scott Christian College, established in 1819 under the name of the Nagercoil Seminary, stands foremost. Some of its students have had the proud distinction of being the prime ministers of this kingdom.

There are 106 native Bible-women under the superintendence of three European ladies, and as a result of their labors nearly 1,500 Hindu women now read the Bible.

The mission conducts, under two doctors and a worthy staff of Indian agents, the largest medical work under any mission in the world; and it is also about the most successful medical work as an evangelistic agency that I have seen in the country — a mighty force in the conversion of souls.

Though the mission has not done much in the ordinary lines of industrial effort, it has maintained for many years a unique and most successful work for women. This is the manufacture of lace, conducted by missionary ladies. Nearly two thousand of the Christian women in the vicinity of Nagercoil have been taught to make lace; and by their work under these ladies they not only earn thousands of rupees monthly, but add a very considerable sum to the income of the mission. The conduct of this department requires much skill and patience, but it yields abundant fruit in the upbuilding of the Christian community.

The churches are developing in life and in appreciation of the joy of self-support and of the dignity and honor of self-government. Seventeen of the churches are now under Indian pastors.

The outgoing effort of the native church finds partial expression in the "Native Evangelical Society," organized six years ago and now conducting a work of its own in the northern part of the district; and under this society an "Evangelistic Band" has been organized "to proclaim the gospel from Cape Comorin to Quilon."

On the whole, it is one of the best organized missions in India, and has received the manifest tokens of God's presence and blessing during the century; and it has had the peculiar fortune of being manned by sturdy leaders, who were devoted men of God. When the young men of Williams College were at the Haystack and giving themselves to earnest prayer for Asia, Ringeltaube was entering upon his work in South Travancore and adding to his daily prayer of faith his self-deny-

ing struggles in the founding of this mission.

A strong deputation was sent from England to attend these festivities. There were also ten delegates present from as many sister missions in South India, and they brought the hearty greetings of their constituencies.

We are very proud, as Congregationalists, of this sister mission of our denomination in England; and the cordiality of our sentiments as American Congregational missionaries is naturally enhanced by the fact of the union formed between them and us a couple of years ago. We trust that the new century will not advance far before this union will be cemented, strengthened, and broadened, when union in sentiment will be made permanent by combined activity.

It is certainly a source of no little self-congratulation to us and of gratitude to God that our denomination, in many parts of this great land, has been so successful in its efforts to establish missions which are everywhere esteemed for their spirit and effective organizations, and which have at least 150,000 Indians enrolled in their congregations.

A GLIMPSE INSIDE DURING THE CELEBRATION

INTIMATE GLIMPSES OF A GREAT FAMINE

By WILLIAM T. ELLIS

A FEW days ago a missionary at Suchien thought to alleviate a modicum of the distress that surrounded him by distributing one hundred work tickets to able-bodied men, using relief funds for payment. When the hour of distribution arrived (it was very early in the morning) a mob of a thousand men, each determined to seize this chance of work, no matter who might get left, surged round the missionary. They crushed him and finally bore him down — all with no evil intention — and trampled him under foot, until he was rescued, unconscious, only with greatest difficulty, and his life barely saved.

That is the sort of thing, and worse, which the authorities fear when they refuse to allow individuals to go out into the camps and disburse relief. It is more than a little trying to a white man's nerves to have starving people clutching at his coat, or falling to the ground before him, or holding forth hungry children for his pity, while he dare not ease his feelings by scattering the few coppers that are jingling in his pocket. But the rule is rigid, and doubtless wise, that not a copper penny nor a brass cash may be given out directly.

If this were a properly symmetrical article it would have dealt at the outset with the summer rains and floods which inundated this great plain of Central China, destroying the crops and in thousands of cases washing away the mud homes of the peasants. It would likewise have exploited the culpable inef-

ficiency of the Chinese government for not having inaugurated a system of relief before the people began to drop from starvation. Also it would have pointed out the many public works right at hand upon which the famine sufferers could be employed, thus saving their self-respect as well as their lives. But for the life of me I cannot write anything but the haunting, harrowing, inescapable facts before my eyes. If I could for an hour shake off those thin, trembling hands that clutch my coat as I pass through the famine camps, or could shut out the crying of the children, whose bitterest wailing brings them no bread, or the sight of the mothers and widows wailing over their dead, I might write a famine report that would satisfy the reader with scientific bumps on his head.

A RESIDENT OF THE FAMINE DISTRICT
The starvation pallor of his face could not be photographed

Once I thought China a colorless country, with its vast stretches of brown, treeless plains, its low mud villages, and its countless array of grave mounds on every side. Now, close to bared human nature, I see the people in the strong, crude colors of a primitive art. A famine death here is not like a deathbed in Christendom. It is a roadside matter, with the curious spectators, uncaring and unhelping, looking on unmoved at the last convulsions with which spirit leaves body, and hearing, almost as an amusement, the death rattle in the throat. A family of ten came down from the north country, three perishing from hunger by the way. In the city where I write the father succumbed and fell beside his dying child in the gutter. He expired as my friend looked. The crowd let him die and lie in the gutter; my friend, being a missionary doctor, saved the life of the child and cared for the remainder of the family.

In an elemental struggle such as this between man and hunger, with existence itself as the stake at issue, it is scarcely surprising to find reversions to beast selfishness. So when I saw a woman with two little children, one of them suffering from smallpox, living in a mat hut three feet high, three feet wide, and four or five feet long, I was not astonished to learn that her husband had deserted her; that has been the way of some husbands in every such disaster. The astonishing fact is that so many parents and husbands are loyal; it is royally common among these uncounted famine victims to find the parents wan and emaciated and the little children comparatively ruddy. True, many parents are selling or giving away their children, and even drowning them, but this is usually an expression of solicitude for the child's welfare. Even the sale of little daughters into slavery must not be judged by

Occidental standards. Several mothers have besought me to buy their children or to accept them as a gift. This lot, a Chinese will sit down to await the end is an interesting and admirable trait. There is nothing of a pose about

MR. ELLIS GOING IN TO THE FAMINE DISTRICT

An exhibition of journalistic push

morning I had pressed on me by a forlorn mother as healthy a specimen of Chinese babyhood as one would care to possess. Having been driven from the refugee camp, with her family and possessions on a wheelbarrow, she was on her way back to the country to starve, she said, and I fear she spoke truly.

The stoicism with which, having exhausted all possibilities of bettering his this; it is his way, learned in a long, long school of endurance and suffering. When a farmer said to a missionary whom he knew: "I have been ten days in the camp, but I could not get a morsel of food; now I am going back home to eat my dog and then starve," he meant literally that.

A dole of thirty daily cash—equivalent to one and a half cents, American

HUTS AND HOMES

The best huts of famine refugees alongside the mud cottages of Chinese peasants

currency — the Chinese government pledges to give every sufferer in the famine district north of the Yangtze River. It really seems as if the higher officials are in earnest, and extraordinary efforts are being made to prevent "squeezing" by the other officials through whose hands the money must pass. This is one of the manifestations of a "new" China, which abound these days. Of course the attempt is not wholly successful, and myriads of starving people have not received a single cash. Most of those who have encamped, ominously, outside of the walls of several cities have been helped, for the officials fear them. Now, with force and fair promises, the larger part of these refugees are being driven back into the country. All of them distrust the official promises of help; the assistance that is at present being extended is not expected to hold out for a month, since a cent and a half a day given to three million persons is a sum to tax any treasury.

Foreign relief is being distributed in the form of flour to bring down the prices. "Famine prices" is no mere phrase here; the cost of all food stuffs has risen 200 per cent or more. The missionaries, who have been chosen by the general relief committee at Shanghai to disburse the world's bounty, are busy dotting the stricken regions with depots for the sale of food, thus making every dollar given continue its work throughout the entire six months of distress, for the worst will not be over until July.

A REACTION IN CHINA

THE signs of the times indicate a halt in the reform movement in China. The stream of imperial edicts continues to flow, but for several months it has followed the channel of the reactionary party. Confucius has been deified, that is raised to the rank of Heaven and Earth, so as to require the grand sacrifice; a school has been ordered at Chou-fu, the birthplace of Confucius, in honor of the sage, and it is directed that all schools pay special attention to inculcating his ethics; Buddhist schools are to be established in all the provinces in order that pure Buddhism may be taught; the old Chinese learning has been reaffirmed as the fundamental factor in national education, the Western knowledge being only auxiliary thereto.

The degrees of foreign universities and colleges are now disallowed, the intention of many of the reform edicts is being ignored, and the system of awarding appointments by patronage, irrespective of fitness, is undisturbed. Yuan Shih Kai, viceroy of the imperial province of Chihli and a leading reformer, has been shorn of many powers.

It is not clear just how seriously all these recent events are to be regarded. The fact is, no one knows exactly how to interpret them or how much weight to put upon them. Those who have known China long and well write that it is impossible to prophesy what will happen, because no one can tell with certainty what are the real opinions and motives of those who stand behind the Dragon Throne, how much is done for effect, and how much with changed purpose. It was inevitable that some reaction should follow the wild rush of reform measures in 1906. Perhaps it is desirable that there should be pause and review. It may be that missionary work will suffer again some hindrance. But no more Boxer uprisings are apprehended. And the reform movement is not overcome. It may be delayed; it cannot be permanently stopped; in the end it will conquer. Young China is awake and determined. It may pause to strengthen and realign its forces. But it will press on and the old order must yield. Meanwhile, we are to push our work just so far and fast as we can.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON .

THE FINANCIAL STATEMENT

RECEIVED IN FEBRUARY

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1906	$25,132.62	$22,215.67	$907.10	$2,795.42	$3,811.20	$1,641.00	$56,503.01
1907	15,318.31	17,979.92	1,045.16	2,734.75	11,463.30	1,490.55	50,031.99
Gain			$138.06		$7,652.10		
Loss	$9,814.31	$4,235.75		$60.67		$150.45	$6,471.02

FOR SIX MONTHS TO FEBRUARY 28

1906	$162,431.01	$98,998.25	$11,931.09	$26,244.07	$30,749.77	$10,961.02	$341,315.21
1907	141,302.18	91,798.78	7,419.01	23,411.46	53,696.56	10,960.43	328,588.42
Gain					$22,946.79		
Loss	$21,128.83	$7,199.47	$4,512.08	$2,832.61		$ .59	$12,726.79

A SERIOUS SITUATION

TAKE a good look at the above figures; examine every column, especially the first; and then consider if the financial situation is not indeed a serious one for your Board. The gravity of the situation consists not so much in the $21,000 loss in the donations of churches and individuals for the first six months as in the increasing rate of loss through the six months. The monthly record of loss from this source is as follows: —

September . . .	$2,249.38
October (gain) . .	2,628.54
November . . .	2,019.72
December . . .	825.35
January . . .	8,848.61
February . . .	9,814.31
Total . . .	$21,128.83

Our comparisons are now with the months of last year when the million dollar campaign was in full swing, and when we were receiving extra pledges by the hundreds every week. From now on the tendency downwards will increase unless it can be checked by a fresh outpouring of extra gifts. The plain, blunt truth is that we are headed straight for a debt of something like $100,000 by August 31, when our year ends.

WHAT SHALL WE DO?

We are issuing a letter to campaign contributors of last year asking them if possible to duplicate their gifts. Some probably cannot do this; but some can; and some can do even better. It is not unlikely that every reader of the *Herald* made a special contribution last year. Will you not, then, prayerfully consider if you should not relieve us by a timely gift this year?

Many churches have not yet made their offering. Let these put forth a special effort to make their offering larger than ever before. Set some definite sum before the people and then work to obtain that amount. Personal work before a collection will do wonders.

We suggest to our friends in the cities where campaign meetings were held last year that they arrange for special meetings at an early date in order to stir up churches and individuals to attempt large things, and to systematize the work of collecting benevolent funds. Such meetings might well be held in the interest of the Apportionment Plan of the National Advisory Committee. If this plan could be generally followed this year the day would be saved for the American Board, and the other societies would be benefited as well. We commend this procedure to our American Board committees in every state.

Our local committee for the Andover-Woburn district, of which Rev. Frank R. Shipman is chairman, has just held a most successful meeting for the churches in Lowell and vicinity. A supper was served in Dr. Martin's church (Kirk Street) to which five officers from each church were invited: viz., pastor, one member of the standing committee, Sunday school superintendent, president of the Ladies' Missionary Society, and the president of the Christian Endeavor. The meeting was entirely in the interest of the Board. The situation abroad and at home was stated and then a discussion held as to developing interest and securing funds from the church and each organization in the church. The meeting was a great success, proving both enjoyable and profitable. The same committee will hold a similar meeting in Lawrence in a few weeks. This is an excellent plan, which our committees in the Congregational centers will do well to follow. The Board will send speakers to such meetings so far as possible. But with Secretary Barton and Secretaries Creegan and Hitchcock away the other officers of the Board are held very close to the Boston office. We trust our friends will utilize local material so far as possible.

Now is the time to do things. The summer will soon be upon us, when special plans will be impossible. Let us grasp the situation now and prepare to act, not think. We can save the Board from debt, and we mean to. It is not to be thought of that our work is to receive a setback in such a time as this.

NOTEWORTHY GIFTS

The news is not all discouraging. Individuals of means in unusual numbers are coming to our help with large gifts. But, above all, the spirit of these gifts is genuinely Christian. A friend in Connecticut sends $1,000 for work under Rev. H. G. Bissell, of India, having been deeply stirred by his address at the annual meeting. The money had been set aside for a pleasure trip, but was given up under the conviction that it could better be used in the Lord's work in India. One of our Corporate Members agrees to assume the entire support of two missionaries, including not only salary but expense of outfit and journey to the field. It is a very unusual offer; but perhaps the most delightful thing about it is that the missionaries will be his own children, a daughter to go out under the Woman's Board and a son under the American Board. What a beautiful thing this is to do!

In all, six persons have recently offered to support one or more missionaries. Once we were urging our churches to adopt individual missionaries, and it was considered quite a thing for a church to do. Today we are finding individuals to do this, and the churches are moving on to larger things — some churches. Alas, many have not yet caught the vision of large things!

Many smaller gifts are worthy of attention, especially from churches fighting a hard battle to maintain their own work, as seventy-five dollars from a German church, four dollars from a Slovak church, $535 from Shawmut Church, Boston, and many others too numerous to mention by name. They all are recorded in the last pages of the *Herald*, and on another record more enduring than this. Oh, there are hosts of friends of this work, and we are thankful for them every day!

THE CAMPAIGN IN THE PACIFIC COAST DISTRICT

When it comes to enthusiastic support of the Board we have no better friends than those on the Pacific coast. Here is a stirring report of progress and plans by Sec. H. M. Tenney: —

"There was inspiration in the effort to close a hundred years of missionary history with an appropriate climax. There ought to be conscience and courage enough left, and joy enough from the doing of a good thing, to begin the new century with a real advance. No more pitiful anticlimax could be conceived than to close the first year of the new century with debt, and it will be only a little less pitiful to find that we have just held our own.

"On the Pacific coast we are so near the awakening Orient that we can almost hear the ominous stir of new movements and see the shadow of coming events, and we feel perhaps more keenly than elsewhere the tremendous pressure of the new missionary opportunities.

"There is an increasing conviction among us that the American Board is fronting the crisis in its history. We must not go back this year unless we are willing to be decadent in all the years to come. If we will to 'Go forward' now, it will be but the beginning of a splendid and increasing progress. In this conviction the Co-operating Committee of this district has opened the campaign. It asks for at least as much everywhere from our churches as they gave last year, and for an advance in any part of the district where it is possible. This, too, in view of the fact that last year there was an advance of nearly thirty-seven per cent in the whole district. The Secretary, in carrying out the plan, has visited the local committees in Southern California, Oregon, and Western Washington, and without dissent they have indorsed the movement. Southern California made a gain last year of 121 per cent, and yet its committee authorize an advance of five per cent this year. Western Washington made a gain last year of 114 per cent, but at a conference in Seattle of the leading pastors and laymen the plan for an advance was indorsed and two laymen pledged $1,000 each towards its consummation.

"A series of conferences will be undertaken in different parts of the district to impart information and enthusiasm. Mr. Bissell's addresses up and down the coast have taken a strong hold on the hearts of those who heard him, and there are many pastors ready to lead their people 'forward.'

"The Apportionment Plan of the National Council has reached us too late for adoption this year, as our apportionment for the American Board was already made and circulars issued. It assigns definite amounts to each state in the district and to each church in the state, and requests reapportionment to every organization in the church. In the faith that 'What needs to be done, can be done,' which is the substance of the Haystack motto revised — 'We can and we will' — we have entered upon the campaign. May it be the Master's good pleasure to give us the victory."

A SENSIBLE WORD FROM PRESIDENT NORTHROP

Pres. Cyrus Northrop, of the Minnesota State University, has a habit of hitting the nail on the head, which he is unable to overcome even in personal letters. Here is what he has to say as to the importance of systematic cultivation of the missionary spirit in the church regardless of immediate results: —

"I am glad that our church (the First Church in Minneapolis) has increased its contribution somewhat from what it has been for several years, and a very considerable amount over what it was for a number of years. It is difficult to tell what a church may do, because, as an old pastor once remarked, 'parishes leak,' and people that one year may be in a parish and give liberally, the next year may have departed for Europe, California, or

heaven, or somewhere else. I am very certain that the way to keep up the enterprise as it ought to be is to stimulate the missionary spirit in the churches generally, without immediate regard to the returns that are likely to be received therefrom. In some weak church, that cannot contribute twenty dollars a year, seed may be sown that may ultimately bring in thousands of dollars from the enterprise, through the wealth and missionary spirit of some of the sons of that church transplanted to different soil. Forty years ago the son of an old deacon in New Haven said to me that he did not know where the American Board was going to get its funds when the men who were then at the front in the church died, because their children were not being educated in any such missionary spirit as the fathers had been; and it seemed as if his remark was reasonable. But the danger has not materialized and the contributions for missions are larger than ever, and I have no doubt that they will continue to increase."

THE PRAYER CIRCLE

This fellowship in prayer is growing more precious as the months go by both for the missionaries and for us at home. We would like to welcome many more into the circle, and would urge our members to invite their friends to obtain the cards and have their names enrolled. But whether you are enrolled or not, let us feel that you are praying daily for this work and the workers. The Oberlin Volunteers pray for the officers of the Board by name and follow all the steps in our financial campaigns. This month let us pray for as great a spirit of liberality as we had last year, and even greater; that there may be no falling off in gifts; that appeals soon to be sent to last year's contributors may receive a cordial welcome; and that our churches may realize the extraordinary situation in the world today.

On the foreign field let us remember the revival plans in Japan, the starving millions in Central China, the China Deputation, Secretaries Creegan and Hitchcock on their travels, the World's Student Christian Federation Conference at Tokyo, Japan, April 3–7, and the great conference marking the centenary of Protestant missions in China, to be held at Shanghai from April 25 to May 6.

The weary ones had rest, the sad had joy
that day, and wondered "how."
A plowman singing at his work had prayed,
"Lord, bless them now."
Away in foreign lands they wondered how
Their simple words had power;
At home, the gleaners, two or three, had met
To pray an hour.
And we are always wondering "how," because
We cannot see
Some one, perhaps unknown and far away,
On bended knee.

THE PRAYER MEETING

We have chosen India as the general topic for the year, and are following topics drawn up by Mr. Charles H. Baker, of Montclair, leader of the mission study class in Dr. Bradford's church. Two of these topics have been presented in the February and March *Heralds*, and we refer our readers to those numbers for important suggestions as to the conduct of the meetings and literature. What is needed is short, direct, verbal reports upon each sub-topic and time for *continued prayer* at the close of the meeting. Whatever you do or do not do, save time for prayer.

GENERAL SUBJECT FOR THE YEAR: INDIA

Topic for April: Social Conditions

(*a*) Home life — Hindu, Parsee, Mohammedan, Buddhist. (*b*) Condition of women — widows. (*c*) Child marriage as affecting both men and women — Ramabai. (*d*) Education — government schools as related to missionary and other independent institutions. (*e*) The Madura Mission of the American Board — Pasumalai College. (*f*) News Items. (*g*) Prayer.

YOUNG PEOPLE AND EDUCATION

CONDUCTED BY HARRY WADE HICKS, ASSOCIATE SECRETARY

A Missionary Play

Everything depends on originality in presenting the facts of missions. Rev. Dan F. Bradley, of Cleveland, in a missionary institute held recently at Oberlin Theological Seminary, advocated in eloquent and picturesque terms the adoption of a new missionary vocabulary, rid of cant and age-worn interpretations. We all need to learn this lesson, especially in dealing with young people and children. One good way of teaching missionary truth is to use entertainments with plots laid in the surroundings of the fields where missionaries live. "Tara, Star of the East," by Jessie Kemp Hawkins, is a missionary entertainment or play of the highest order of excellence, published recently by the Woman's Board, Congregational House, Boston.

Latest Summer Conference Bulletin

The summer conference preliminary announcements are now being distributed to scribes and clerks of conferences and associations. Workers in the Lake Geneva, Wis., district should understand that no limitations whatever are placed on attendance, and that delegates will be accepted whenever regular application is filed with registration fee. The dates are June 25 to July 3. The same holds true for the Sunday School Missionary Conference at Silver Bay, July 12–18. Delegates to the General Conference at Silver Bay, July 19–28, appointed by or otherwise representing conferences or associations of Congregational churches, should apply as soon as appointed. Until June 1 persons applying from local churches, without being chosen to represent a group of churches, will be listed in order, to be accepted as delegates after that date if there are vacancies. Only one from a church should apply. If these can arrange to represent officially a Christian Endeavor Union or other general religious organizations, and they otherwise conform to the conditions named in the special Congregational announcement, preference will be shown them in filling vacancies on June 1. The right to examine into the fitness of candidates is reserved in order to distribute the training geographically as widely as possible, and thus help to multiply centers of missionary activities in which other conferences may be organized to serve the larger number of churches.

How to Treat Financial Appeals

Occasionally a letter comes from a pastor, Sunday school superintendent, or other leader expressing a feeling of confusion over the number of appeals coming from the rooms of the missionary societies. That feeling is certainly shared in the Rooms, for we have to prepare these appeals. We therefore sympathize with the workers in the churches, as we do with those from whom the appeals come to us. Yet there is a way of using these appeals without feeling embarrassed by them, and whereby their contents will be duly weighed. We venture to say that the mission boards *must* pass on these appeals. They do not belong to the Secretaries. They belong to the people in the churches, because the representatives of the churches in the fields send them. Now, when they are received read them and say: "This evidently needs attention. I will put it with the others until my committee or officers get together. We will then see whether our plan for the benevolences of this year meets this need. If not, we will alter it. If so, we will be conscious of doing our duty. At any rate, we will let those poor secretaries know that we have *heard* this call, and that we propose to be

frank and businesslike in doing our duty. We will at least have a plan by which all these good appeals can be considered annually, that the Boards, our chosen agents, may know that we are back of them."

If a Sunday school or young people's society has no *plan* for giving, these appeals probably are hard to treat. "Plan the work and work the plan" is a good motto.

The Honor List

The February income from Sunday schools and young people's societies, as noted by Secretary Patton elsewhere in this issue, shows a little gain over the record for the same month last year. During this month twenty-four new subscribers have entered the honor list, chiefly under the Station Plan, which still finds great favor. We hope to add at least fifty more names to the honor list, which is the list of subscribing organizations. Don't let *your* Sunday school or Endeavor Society remain in the non-subscribing column. Have a share; possess a part of some great, growing, glorious missionary work somewhere in the world where Christians are few and far between, but where Christ needs workers.

New Subscribers

The following Sunday schools entered the honor list during February: Hancock, Mich.; Thomaston, Me.; Winthrop, Minn.; Lucas, O.; Bound Brook, N. J.; Madison, Me.; Crawford, Io.; and Pilgrim Church, Des Moines, Io. One of these gifts was thirty dollars and another forty-eight dollars.

The following additions to the list were made from Endeavor Societies: Bedford, Millbury, Clarendon Hills, Montvale, of Woburn, and French Church, Boston, all of Massachusetts; Hillsboro Bridge, N. H.; Elk River, Minn.; Asbury Park, N. J.; Leavenworth, Kan.; Newtown and Black Rock of Bridgeport, Conn.; Lowell, Wash.; East St. Johnsbury, Vt.; and Mt. Dora, Fla.

These gains in number are small, but they count mightily in the aggregate. Let the good work go on.

Another Manual for Sunday Schools

A third series of missionary lessons for use in Sunday schools, prepared by Rev. George Harvey Trull, assistant minister in the Fifth Avenue Presbyterian Church of New York, is now ready. Studies one to four are devoted to "Our Responsibility for the Immigrants in Our Midst," while studies five to ten treat "Our Responsibility for India's Millions." The Department for Young People recommends the use of this, as well as the two previous manuals, and will furnish them singly or in quantities at the quoted prices, which are twenty cents for a single copy, fifteen cents each for ten copies, and ten cents each for fifty copies, carriage extra.

Mission Dayspring

The Department for Young People wishes to commend to leaders among Juniors and other children *The Mission Dayspring*, published by the Woman's Boards under the editorial leadership of Miss Helen B. Calder of the Woman's Board, Boston. Like many other recent missionary publications issued for the churches, this little paper is finely adapted to the needs of children's leaders and the children themselves, is inexpensive, and has a far smaller circulation than it merits. The illustrations, new cover design, and the monthly program for missionary meetings are but three of many excellent features of *The Dayspring*.

New Hampshire Enterprise for Young People

On April 3 a series of missionary institutes in New Hampshire will be undertaken by the American Board in co-operation with the members of the Missionary Committee of the State Association, of which Rev. W. S. Beard, of Durham, is chairman. The points to be visited are Manchester, Nashua, Concord, Laconia, Hillsboro Bridge, Keene, Newport, Lebanon, Littleton, and probably North Conway, and a point in Rockingham Conference still to be chosen. In addition to the members of the State Missionary Committee, as members of the party there

will be Rev. Enoch F. Bell, formerly of the Japan Mission, now Assistant Secretary of the Board; Miss Ethel D. Hubbard, of Wellesley, Mass., a skilled teacher of missions and leader familiar with Junior work; Rev. W. M. Zumbro, of Madura, India; Rev. W. S. Beard, of Durham; Secretary Hicks, and others who, like some of the above, will join the group for one day. This campaign should result in stimulating all forms of missionary activity among the churches, notably the work among young people.

Get Ready for the Fall

Now is the time to get ready for the next year of mission study. Dr. Arthur Smith's new book, called "The Uplift of China," will be ready by early summer. Let church, Sunday school, and young people's society committees begin to collect and read the best books on China. "New Forces in Old China," by Arthur J. Brown, D.D., is one of the best books. "China and Her People," in two volumes, by Hon. Charles Denby, thirteen years United States Minister to China, is invaluable. There is certainly nothing better than our own Dr. Smith's "Chinese Characteristics" and "Village Life in China." This is the centennial year of missions in China! May this be also a golden milestone in the development of devotion among Congregational young people to foreign missions. It is glorious to live and work in the kingdom now. Give the young men and women a full opportunity this next year to *know* China, her people, needs, strength, and limitations, and the achievements of Christianity during the last century, and a response will be made by them signalizing for us the beginning of the new century of Christian conquest.

ALONG THE PACIFIC COAST—SOME THINGS SEEN AND UNSEEN

By Rev. H. G. BISSELL, Ahmednagar, India

Senator Seward, an American with patriotism and vision, once said, "The Pacific Ocean, its shores, its islands, and the vast regions beyond, will be the chief theater of events in America's future." A San Francisco banker and manufacturer, unshaken in his faith by the serious experiences of the city, remarked amid the acres of ruins about him: "I am telling the Eastern and Middle state manufacturers that we are going to outdo them all one day in the output of woolen and cotton goods, because we are nearer to India than they, and India is one of the world's cotton and wool producers. We have all the coal and water for power right at hand, and the capital is coming."

If any one has doubts as to the push and power of the coast dwellers, even a transient residence among them will dismiss the doubt and produce the conviction that "things are doing." One marvels at the achievements in so many lines, and is mute before the possibilities.

It is significant that in the newer parts of this country the more youthful forces should be so active in undertakings which one might think would call for the planning of minds maturer and the organizing and executive ability of the more experienced. This is the sort of thing that develops strength of character and the power for doing. Many a man will be found in any of the professions in the coast states who has lived with his family for ten years or more in a home resembling a modest barn, while bravely and patiently he has been building up a business which in the near future will easily outdo the possessor of a "brownstone front" in the Eastern states. These men are workers; they are hard workers; they are working for a future, for the future of a continent. The

rosy red, the glow of gold, the leisurely life may be there somewhere; but work and hope are everywhere.

This style of living that has an aim, that puts in energy and then accomplishes things, is also discerned in the religious activities of those states. Religious organizations may not all have "arrived" in solving the problems which fall to them, problems proportionately greater, perhaps, than others the people are battling with, since where the material is so persistently present the spiritual is the harder to heed; but such organizations and their leaders are *en route* about as successfully as many to be seen within a hundred miles of long-time acknowledged centers of Christian enterprises and activities.

In one city a Young Men's Christian Association secretary, a young man, is pointed out as perhaps one of the most influential Christian men. In another city the same office bearer was arranging for and locally managing the missionary institute held there. In two other cities leading pastors — one of them a young man — not giving it a passing thought that the arranging for such an institute meant lots of extra work, forged ahead on committees and saw the thing through to the finish, both of them remarking that "this kind of a thing furnishes us with material enough for sermons for a month; we haven't lost any time." In another city a young lady of good family put aside all social appointments for the week in which the institute was to be held, and gave three days and a half to the doing of countless things as local "committee man." She had been busy with others for weeks, making plans. She did the same a year ago. During the year there had developed a fine group of young and earnest missionary workers in that city. In another city a leading shoe dealer, a Congregationalist, was chairman of a committee for new pastor. He said he had been busy every spare hour traveling, writing, consulting, doing his best in the care of such responsibility. His store is the downtown Congregational headquarters for the city and neighboring towns, not because so many pastors are anxious to interview him just now, but because he is known as a stanch Congregational lay worker. In another city, at a "side" meeting, a man under middle age, a judge, pledged $1,000 for 1907 for the American Board, and was followed by one in full middle life with another thousand.

The spirit of interdenominational fellowship was strong at these missionary institutes. This is a line of the activity of the Church of Christ upon which it seems the easiest to unite all Christian forces. It is a unity of purpose, not of form.

Sometimes the distinctions of home and foreign missions are unduly emphasized. In these institutes the two were continually brought together and in proportion. And this union seemed to receive the hearty approval of all in attendance.

People want to hear about the work of missions. Some of the more popular meetings were pretty long, but no disapproval was discerned, and people want to give when they know the needs. Said one pastor, "In this single city I shall feel ashamed if my denomination alone does not give $10,000 this year," which is nearly twice the amount allotted to the whole western part of that state!

The local expenses connected with these institutes were all shouldered by the local people; in one case four guarantors stood by with a purse and doled out a generous percentage to meet the bills. The students attending the missionary gatherings and study classes; the many others who sacrificed important appointments; added to their duties; increased the attendance by liberal advertising; bought books and maps on the subjects presented; told of study classes they had started, conducted, and multiplied — these and many more activities were seen; and the best of it all is that it evidenced an intense interest in the things unseen.

LOVE MEASURED IN COCOANUTS

By Rev. I. M. CHANNON, of Micronesia

How many of us really know the cost or value of our blessings, or take the time to find out? Very few, I fear, until our attention is called to it. The following incident occurred during the last tour of the *Morning Star* among the Gilbert Islands in Micronesia.

After our destructive typhoon in May we started for our regular tour of the Gilbert Islands, having on board the new *Morning Star* the members of our training school, who were visiting their homes and their friends. What a pleasure and delight it was as we came to the several islands to see the scholars greet their friends and parents! What words of exclamation and delight as scholars from the different islands came aboard with their teachers to see, for the first time, the new *Morning Star!* Few, indeed, can appreciate all that this *Morning Star* meant to these people living on little coral isles, surrounded by the wide sea, and having no contact with the outside world except as some white-winged vessel, rising apparently from the water, brought them tidings from without. Thus the *Morning Star* had come to stand for all that was good and pure and beautiful in their lives. But this *Morning Star* was a brand new one and a steamer, and as we went about showing them the various rooms, cabins, chapel and organ, and took them down in the engine room to show them the dynamo and electric lights, all so wonderful and strange to them, what a surprise it was! But it was not merely these strange things which they had never seen before that delighted them; the greatest thing of all was to be told that this vessel was the gift of the Sunday school children of America, and came to them as an evidence of God's undying love for them, his children.

After having seen it all and having asked many questions about it, one bright fellow asked me what the vessel cost. I was puzzled how to give him any idea of it, but I told him $35,000, and wondered how much it would mean to him. A native whose entire income averages about six to ten dollars a year, and who only has that in the form of cocoanuts, which he barters with the traders, can have but a very imperfect idea of so large a sum. But he and his companions determined to find out just what this meant, and presently I found an interested group on the after part of the vessel, with paper and pencil, intent on solving the problem. I drew near to see what it meant. I heard one boy say: "How many cocoanuts in your village?" and then, turning to another, "How many cocoanuts in your village?" I then discovered that they were trying to estimate the number of cocoanuts on all their islands. Now ten cocoanuts are worth a cent in Micronesia, and they were trying to find out what $35,000 would mean in cocoanuts. They added up the nuts on one island and found it was a very small sum; then they tried to estimate in the same way the nuts on an adjoining island, out of sight but known to them; then another and another, as boys from other islands were called in to help them in their task. Great was their surprise when they found that all the nuts on all the islands of which they knew anything would not reach this tremendous sum of $35,000, and that this *Morning Star* really had cost more than the entire income of their native islands for a year. Finally, they came to me with their eyes filled with tears and with choked voices and told me to go home to the Sunday schools of America and give their thanks and their blessing for this great gift which they had sent to them.

FOREIGN DEPARTMENT

WHAT SHALL THE EDITOR DO?

A RECENT letter from China closes with this paragraph: —

> "Everything seems favorable for a great forward movement of the church today in China. Oh, if only we had strength and workers and money and wisdom to enter the countless open doors before us! But with threatened retrenchment and the steady, rapid rise of exchange, which makes impossible the use of private funds as before, together with the acute rise in the cost of living for all our workers, it is utterly impossible to advance in any direction. Rather must we plan to retrench and cut off. This is not warfare; this is un-American; it is un-Christian. But what can we do? We are holding our own as best we can, and hoping, praying for better things very soon. May God give you all wisdom and strength and wide vision to plan and lead forward the great Congregational Church to meet the new duties of today!"

The rest of the letter is stirring news or racy description; it is readable and inspiring; what people want to hear; what makes them feel happier and more courageous when they have read it. But this paragraph is not fresh or attractive reading. It sounds trite. In substance it has been printed before. We have heard about "open doors" for a good while; also about the harm and shame of retrenchment; we are accustomed to such phrases. Now what shall the editor do with this last part of the letter? Shall he draw the blue pencil through it? Shall he leave it out because he fears readers of the *Missionary Herald* are tired of such protests and appeals?

But what of the man who wrote it, and of his associates in whose name also he speaks? Did he write the paragraph to fill out the page? Did he think it was the proper thing to say in closing? Or did he utter in these words a cry of distress out of the depths of his heart? Was this word, like the prophet's "burden" of old, the word that must be said? If so, how shall the editor dare to draw his pencil through it and to leave it out, though it had been said a hundred times before?

What shall the editor do with such paragraphs in letters from the missions? Shall he keep the magazine free of all but pleasant news and cheering reports? Shall he leave out repeated appeals for money and men and whatever else may come to be a little wearisome by reiteration? Or shall he let the man at the front keep telling the thing as he sees it in hope that at length a lagging church will hear and send on the re-enforcements?

A NEW DAWN IN JAPAN

By Secretary JAMES L. BARTON

(Written in the China Sea and dated January 28, 1907)

TO one who was a member of the Deputation of the American Board to Japan eleven years ago, when there were burning questions to be settled, a second visit could not fail to be accompanied by occasional memories of long drawn out conferences, beginning nowhere and reaching no conclusion. The Secretary landed this time early in January, with no fears of a repetition of former experiences, but not fully prepared for the complete change which has taken place. He has had opportunity to meet many of the men who were recognized leaders at the time of the former visit in Tokyo, Kyoto, Osaka, Kobe, and Okayama. Besides these, he found in the several places young men who have come into positions of influence in the churches within the decade. If any doubt existed at first as to the attitude of these men, it was all removed by the first greeting, which in every case was hearty, frank, and whole-souled. Repeatedly the statement was made by such well-known men as Mr. Ebina, Mr. Miyagawa, and President Harada of the Doshisha, "There are now no differences between the missionaries, the Board, and the Kumi-ai churches." The union seems complete, and the fact gives joy, courage, and strength to all parties.

GROUP OF WORKERS IN EVANGELISTIC SERVICES AT TSUYAMA

Mr. White, the missionary at Tsuyama, is in the rear; Mr. Allchin in the center; President Harada is at Mr. Allchin's right

INDEPENDENT CHURCHES

Not long since the church paper of another denomination discussed the question as to why the mission of the American Board had failed in Japan. The writer assumed failure because the Board had "lost control of some one hundred Kumi-ai churches." This "failure" constitutes one of the most interesting and inspiring features of Christian work in the East ever witnessed by the writer. The American Board began missionary operations in Japan in 1869. Its missionaries brought here the same policy that the Board had instilled from the first, namely, the self-support, self-control, and self-propagation of the churches organized abroad. The Japanese responded in a way that was unprecedented in the history of missions. This policy appealed to their spirit of independence and demanded a self-sacrifice which deepened their consecration. They erected their own places of worship all over the country, and strove everywhere to meet all the expenses of their churches. Men

of the highest intelligence appreciated the fact that the American Board mission imposed no conditions upon the pastors and preachers of the Kumi-ai churches that conflicted with their laudable ideal of independence, while it did demand a consecration that appealed to their consciences.

There is little doubt that, in no small measure because of these conditions, some of the ablest men in Japan, after accepting Jesus Christ as their Saviour and Lord, turned to the Kumi-ai Church as affording them the best opportunity to serve the cause to which they had devoted their lives. Several of these who are recognized as leaders, not only in the Kumi-ai body, but by all Japanese, both Christians and Buddhists, have said to the writer within the last few days: "These one hundred and more independent Kumi-ai churches, with their strong missionary (home and foreign) society and their aggressive, wholesome, evangelistic spirit, are a lasting monument to the wisdom of the early missionaries and the policy of the Board in putting the responsibility upon the Japanese as rapidly as they could assume it." This policy attracted able men, and then made them into strong leaders and organizers.

A FEW EXAMPLES

It was the privilege of the writer to attend services upon a recent Sunday morning in the Osaka church, of which Rev. T. Miyagawa is the pastor. The building is large and comfortable, seating perhaps, with the galleries, 800 people. One of the deacons of the church, a leading business man in the city, was in the vestibule. He gave a cordial welcome to all comers, and with extra warmth to newcomers. The lower part of the house was well filled, with fully two-thirds of the congregation men. The services were devout and dignified, so that one who did not understand a word that was spoken found himself at once in the spirit of worship. The sermon was upon sin and its terrible consequences, showing at the same time the way of escape in

REV. T. MIYAGAWA

Jesus Christ. The preacher repeatedly referred to the fatalistic expression so common everywhere in Japan, "It cannot be helped," and said: "Christians have no right to use that expression. We must say, 'It can be helped,' and then proceed to apply the remedy." The entire service gave the impression of strength and of vital Christianity operating in the hearts of able men. From it the imagination ran out to one hundred other independent Kumi-ai churches in this empire, and the thought came, how is it possible for any one to think there has been failure simply because this glorious work is not controlled in some way from the United States.

As other examples of the strength and ability of the independent movement might be mentioned the Baikwa Girls' School at Osaka, which is not in any way under American control, and is without missionary support except as two lady missionaries teach there. At its head stands the Rev. T. Osada, an able pastor and for many years the president of the Japanese Missionary Society. The school is a positive force for Christianity, and is crowded far beyond its capacity with students from many of the best families in the city. The girls' school at Okayama, with its

300 pupils, is a witness of the same sort; few graduates have gone from it who did not give good evidence of being true Christians.

THE JAPANESE MISSIONARY SOCIETY

This is another phase of the independent work of the Kumi-ai churches worthy of special mention. There is no other Christian organization among the Japanese that so commands their support and enthusiastic co-operation. It combines in one body home and foreign missions and an evangelistic association. It used last year something like 17,000 yen ($8,500) in its work, and proposes to do more in the present year. It has no debt. The president of the society is Rev. T. Miyagawa, already mentioned. They planned this year to raise 1,500 yen for special evangelistic services in twenty different centers in Japan. The treasurer told the writer a few days ago that they had now over 2,000 yen pledged or paid in for this movement.

Special meetings began in Tanuba, under the auspices of this society, about two weeks ago, with results that far surpass the expectations of the leaders themselves. In this work the missionaries and the Japanese join, and both pastors and laymen are given full share. The series began with an evening theater meeting to which all non-Christians were invited to hear the principles of Christianity discussed. Many came and attentively listened. This was followed by morning addresses before the government schools and private schools, and by personal interviews with the influential men of the place. The leaders in the work at Tanuba were invited to hold special services for the operatives of a large factory. Bible sellers were on hand with their books, and Bible-women were there calling from house to house. Classes of inquirers were early formed and put under the various leaders for daily or more frequent instruction. Usually in these meetings the workers all live together and make their headquarters the center of the movement.

In Tanuba there were over one hundred copies of the New Testament sold in the ten days of the meetings, and at the close over 350 persons asked for Christian baptism. Many of these will require much instruction before they are ready for church membership, and yet not a few have been studying the Bible for a long time and now come forward for their first public profession. Many come to Tanuba from five to eight miles to attend these meetings, and thus the spirit is spreading and the fire is burning in all that region. This is a movement under the control or direction of Japanese, but in close, sympathetic co-operation with our missionaries.

PULPIT OF TSUYAMA CHURCH DURING EVANGELISTIC MEETINGS
Subjects for the evening announced on the side

Nothing the writer has ever witnessed in any country gives so much promise for the future of Christianity as does this awakening of the Japanese churches, their assumption of respon-

sibility, and the intellectual ability and spiritual warmth and earnestness displayed in organizing and carrying out this campaign of evangelization.

NANIWA CHURCH, OSAKA, JAPAN

NANIWA CHURCH CELEBRATION

It was the good fortune of the Secretary to be in Japan at the celebration of the thirtieth anniversary of the Naniwa Church at Osaka, and the twentieth anniversary of the death of Pastor Sawayama, its first pastor and, in fact, the first Japanese pastor ever ordained over a Japanese church. Sawayama was so fully identified with the early and most successful history of the church that every speaker who reviewed that history referred to him. Mr. Naruse, the president of the famous Woman's University of Tokyo and a former pupil of Sawayama, dwelt at length upon his character, influence, and teachings. The church was filled throughout the services, with people standing, although the two sessions were nearly four hours each. Three Americans were upon the program, but the chief parts were carried by Japanese.

The thirty years since this church was organized cover nearly the entire period embraced in the history of the Protestant church in this empire. Every speaker could well remember the organization of the church and the ordination of its first pastor. Within its time about all of the triumphs won by Christianity here have been achieved. Persecution has ceased; eminent Christians now occupy high places in the army, in the state, in educational institutions, in literature, in business, in the professions, and in society. Probably in no other country have such sweeping changes taken place in the general sentiment towards Christianity as in this empire during the past third of a century. One could feel the inspiration and uplift of the present moment as he attempted to realize, in the presence of that assembly, the contrast with the past. Many of the speakers referred to the fact that as yet only a beginning has been made, and the victories of the past are but to urge us on to greater conquests for the future.

We must have a care, however, lest we draw erroneous conclusions from these facts, and say, "Why should we do anything more for the Japanese since they have become so strong and

Independent?'' Let us not forget that as yet there are less than 150,000 baptized Christians in Japan, including all creeds. This is less than one-fourth of one per cent of the entire population, with about one-tenth of one per cent Protestants. Mr. Miyagawa states, after extended observation in many parts of the country, that he believes there are not less than one million more Japanese, many of them men in high positions, who are sincere believers in Jesus Christ, who are attempting to order their lives in accordance with his teachings. Many others who are familiar with Japan missionaries and the Japanese say this is probably not an overstatement. If this deduction represents a true state of things, it places upon the Christians as well as upon all the missionaries here a tremendous responsibility. The Japanese leaders in Christian things say they cannot bear it alone. They require the help of the missionaries and of the missionary boards. There are yet vast areas in the country not touched by Christian influences. The missionary is yet needed to co-operate in all that is now being done, and to push out into other places and organize work that soon shall become a part of the Japanese independent body.

This is no time to slacken energy or weaken the Christian forces operating in Japan. Unless all signs fail, we are here facing a new era in which those who are secretly cherishing their faith will come out openly, declare their allegiance, and join the ranks of those who are endeavoring to make Jesus Christ regnant in this empire. All classes, Japanese and missionaries, feel the inspiration of the hour. It appears in the letters written, in conversation, and in all prayers. Japan has practically accepted, so far as the intellect is concerned, the truths of our Christian religion. She acknowledges it to be a religion good for the individual, for society, and for the state. It now remains for the Japanese Christians, aided by all the help our missionaries can give them, to lead these separate general believers to a recognition of Jesus Christ as a personal Saviour.

THE DOSHISHA

The spirit of hopefulness and courage has taken hold of the Doshisha and, in fact, of all Christian institutions in Japan. With Rev. Tasuku Harada as its newly elected president, representing as he does the churches and the trustees, as well as the Young People's Society of Christian Endeavor, of whose national organization he has been president for many years, and at the same time standing for sound scholarship and Japanese leadership in all Christian work, there is much enthusiasm among all classes over his election. The theological department has forty-one students, for whom there are already important places waiting and even in great need. The trustees are planning to raise funds to increase the endowment, that the school may not fall behind similar schools in the country, and so give the impression that Christians do not desire the best education or that their leaders are short cut men. Christian work in Japan today demands the best kind of educated leaders. Everywhere the Doshisha is known as a Christian institution, and her influence has gone out into all the earth.

After eighteen days in Japan — and busy days and nights they were — and after meeting a large number of leading Japanese and many missionaries, I think it is clear that Japan is facing a new Christian day. One can see large tokens of the dawn, and the sky is rich with promise. Faith, courage, devotion, co-operation, and persistent effort characterize the thought and expression of the workers here.

LETTERS FROM THE MISSIONS

MEXICAN MISSION

A TALK WITH A "BOTERO"

REV. T. F. HAHN, of El Fuerte, sends this illuminating description of the work that is to be done in Mexico: —

"As a preliminary I must say that there is a growing general antipathy toward the Roman Catholic Church, not only among the educated classes, who for the most part have entirely broken away from the church, but also among the peasant class. Many of the people no longer hail false and ridiculous stories the priest tells them about

MEXICAN DONKEYS CARRYING WATER

the Protestants, such as that we have a picture of the Virgin Mary hanging behind the door, which every one who enters the house has to spit at to show his depreciation of it; but many are beginning to make inquiry and to learn that all such stories are lies, and that indeed we do believe in God even more than they do, since we know him not only as the Creator of heaven and earth, who may be far away in the clouds and approached only through saints and priests, but as our Father, by whose side we are permitted to walk day by day.

"Now for my story. It relates to an ignorant Indian who was for some time our 'botero,' that is, water carrier. We have as yet no water works in this remote part of the world. The water is carried in ox skins on donkeys' backs. One day Juan — that is the Indian's name — approached me with the question: 'Sir, one thing I do not understand. Why is it that the priest blesses our donkeys?' (One day in the year all domestic animals are driven to the church to be blessed by the priest.) 'That we must reverence the cross I understand very well, for it is on it our God died; but the donkeys!' I ventured to suggest that perhaps it was because our Lord once entered into Jerusalem riding on a donkey, of which fact, by the way, he knew nothing. And I explained to him that we must, as children of the God who made the animals as well as ourselves, treat the animals with kindness, and not beat them in our anger, nor tear off donkeys' ears or twist off the tails of oxen, as we see so many doing here. Such kindness to animals, I told him, was worth more than a blessing without kindness, which does not benefit the animal in the least.

"And as regards the physical cross, I also told him that to reverence it neither honors the Saviour nor saves the sinner. To the Saviour it was the means of his humiliation and death; how then are we to honor it for inflicting that humiliation upon him? And as regards us, he might just as well have died any other way, and certainly would have been killed in a different way, had he been sentenced to death in these days instead of at a time when crucifixion was the extreme mode of execution.

"I had to face here a gross superstition, which even attributes death to man and beast for unconsciously stepping upon two pieces of wood which may happen to lie together in the form of a cross. Thus I explained to the man that it was not the material which inflicted death upon our Saviour that saves us, but his voluntarily giving his life for us, his love wherewith he so loved us as to rather die for us than give us up. He seemed to be very

much impressed by these thoughts, which were certainly entirely new to him.

"At that moment my wife happened to bring out our little son. Juan had always loved him in a quaint way, and as soon as he saw him he respectfully approached the little fellow, who was wild to see his donkey. A wistful thought came to my mind as I saw the child clamoring for the donkey, and I could not but express it. 'Juan,' I said, 'do you believe this child to be condemned?' 'No, sir,' he said terrified, 'who says so?' 'The priest. He preached from the pulpit that none should go to see the child of the Protestant, as it was condemned.' Alas! the fear is still too great of what the priest says, and he looked at me with frightened face. 'Is it true, sir?' 'True?' I roared at him; 'can you imagine that this child, who does not know the difference between good and bad, would go to hell if he should die?' 'No, sir, no — but — why does *he* say it?' 'Never mind why *he* says it, but if you cannot imagine this innocent one condemned to eternal fire do you believe that God can will it, He who is love? Can he who allowed himself to be so humiliated by men as to be put to death that we might be saved, all of us, even the biggest sinners, decree to condemn that child just because I didn't pay the priest the three dollars to baptize him? Now you know why *he* says so.' 'The priest is a liar!' came the reply, surprising in its decisiveness. 'And foolish,' I said slowly, 'for he blesses your donkey and condemns my child.' Then the man laughed in his cooing Indian fashion."

WESTERN TURKEY MISSION

THE WEEK OF PRAYER IN SMYRNA

From Rev. C. K. Tracy, of Smyrna, under date of January 13, 1907: —

"I should be glad to introduce our circle of *Herald* readers to Smyrna as it is in the Week of Prayer. At no time in the year is the contrast between light and darkness more vivid than tonight, the last evening of the Oriental old year and also the closing day of the Week of Prayer. The din of drums fills the streets and parading boys shout their congratulatory songs from door to door, expecting a penny at each house for their demonstration. Greek families and circles of Eastern society will revel till after midnight with dances and with songs, with gossip and with drink. That is the Smyrna of this world.

"There is all this while a Smyrna of the world to come, and its citizens will meet in little companies for prayer and praise at nine o'clock tonight, some of them to continue this watch until

INTERNATIONAL COLLEGE, SMYRNA
North wing

midnight. Here are represented six languages, and all have been heard in the daily meetings of the week. All participated in the polyglot meeting at four o'clock this afternoon, when the united congregations of several Christian missions listened to a series of five-minute addresses in English, Armenian, Greek, German, Spanish, and Turkish. The singing was in a chorus of all these tongues, adapted to some familiar tune. This has been an inspiring close to a very serious week of meetings. Three congregations each day have met for prayer in the little Protestant chapel at successive hours; first the foreign colony speaking English, then the Greek Christians, and finally the Armenians.

"At no period of the year do we find

such stimulus to faith as now, when Christian forces unite for praise and prayer, Greek and Jew, German, Armenian, Scotchman, and American, side by side, and never a whisper of race distinction."

TOUR FROM SIVAS

Rev. E. C. Partridge, of Sivas, writes of a tour with Dr. Clark from January 8 to 24, among the mountain villages around Sivas: —

"The second night we spent in the Armenian village of Kecheourt. Here are 100 houses of very poor villagers who have never recovered from the effects of the massacre, who farm and make a little extra money by bringing logs from the mountains and sawing by hand one-half inch boards from them, which they carry four days' journey by ox cart to Sivas to exchange for wheat. They have a common school for boys, with two ignorant village teachers, to each of whom they pay $6.07 for seven months of teaching. But probably 100 boys of school age and 150 girls are outside the school. They are always begging for a teacher from us, but never wish to pay anything for his salary. Some of the men are enlightened and are very familiar with the Bible. I asked them if they went to the service of their church morning and evening, and most of the men did go quite regularly. I asked: 'Is it useful for you? It ought to be.' They answered: 'God knows. *We* do not see the profit. The service is in an unknown language, and the priest does not preach or explain the Scripture; he doesn't know enough to do that.' They seemed to be destitute of any reading material, and I promised to send them the Armenian paper published by our publication department."

ENDERES

"A ride of six hours over a high mountain brought us to one of our outstations. Enderes is a village of 800 houses, 500 Armenian and 300 Turkish. We have here the best organized village work in our field — a preacher, Bible-woman, and two schools under one teacher each, both of whom are graduates of our Sivas high schools. There are about 120 pupils in the two schools, two-thirds of whom are from outside our Protestant community. The members of the Protestant community are about seventy, of whom thirty-six are church members. There are eighteen families, in one of which the father has recently died, leaving a wife and five children dependent; one man is too old to work, and the occupations of the others are as follows: five farmers, five carpenters, one coffee house keeper, one innkeeper, two shoemakers, one tailor, and one blind man who makes bags for a living. The average estimated income of these eighteen families is $30.80, or $7.90 a person. There is great doubt in my mind whether there is a single family which has any more than the bare necessities of life, and some of them do not have even those; but they give about five dollars a family for benevolence, which, considering their circumstances, is very good. I believe the preacher here is doing a

SIVAS CITY FROM THE NORTHEAST

useful work which ought not to be interrupted, though the manifest results of his work in figures are slight.

"Enderes is the governmental center of 130 villages, 100 Turkish, ten Greek, and twenty Armenian. These villages have, most of them, their mosques or churches, but this (Enderes) is the only place in the whole section where the gospel is preached in a language intelligible to the people. In the mosques the service is in Arabic, and in the Armenian and Greek churches in the ancient written languages. I understand that all these Armenian and Greek villages have their schools, such as they are, with common village teachers for three or four months in the winter, but that out of the 100 Turkish villages perhaps only one-fourth have any schools. There are, however, only two girls' schools in the whole section, and these are in Enderes, and we may say that they are both in a sense our work, for the Gregorians began theirs to keep their girls from our school, and would probably not continue it long if ours were to be closed. They have for a Gregorian village school a very superior teacher. I visited also the boys' school, where I found nearly two hundred pupils, and was especially pleased with the Bible lesson of the first teacher, who had studied some in Marsovan and seemed to be a good man. This school is kept to a higher standard in order to compete with ours. There are ten Armenian villages within three hours' ride of Enderes which are under no evangelical influences worthy the name, and I think we ought to ordain our preacher here as an evangelist and supply him with a little money to enable him to hire a horse and visit these villages frequently."

QUARRELING BISHOPS

"The largest of these villages, Ourk, two hours from Enderes, I was able to visit. Here are 250 houses, all Armenian, not even a Turkish soldier in the place. I have been here before, and from what little I have seen and from more that I have heard the people seem for villagers unusually open to gospel influences. I went this time specially to see the school. We found a very good new building, not completed, but being gradually finished, and two different schools for boys of seventy-five pupils each. And thereby hangs a tale. It seems that the village had two priests, one of whom was somewhat educated and liberal, the other illiterate and bigoted. In the quarrel which was the logical outcome, the better man was beaten and taken away by the bishop, on which the people threatened, 120 houses of them, to become Protestant. The bishop dared them to do it, and they invited our preacher from Enderes to visit them, which he did, spending two days there. He thinks it is not wise to take any radical steps, but that the people are very near to us and ought to be cultivated. The results of the quarrel are two — through the interference of the bishop the people lost a good priest, and as a protest they opened a second school with a fairly well-educated teacher. Our colporter has put Bibles in the coffee houses, which are much used in winter."

KARA HISSAR

"On Friday I followed Dr. Clark, who had gone two days before by way of a village to see a sick priest, to Kara Hissar. This is a city of 24,000 people, 6,000 of whom are Armenian, 2,000 Greek, and the rest Turks. We found the preacher, Yervant Effendi, in the midst of the Week of Prayer meetings, which here too had been delayed; and it was our pleasure to be present and to help in two of these meetings. The attendants were about fifteen young men, Armenian and Greek, and the prayers were in three languages, Armenian, Greek, and Turkish. Kara Hissar, being the central city of this side of Sivas vilayet, is a stronghold in which we must have an effective work; but, being the seat of bishops of both the Greek and Armenian Churches, under their bitter and persistent opposition and persecution the work here has never succeeded well. We believe

it to be in a more hopeful condition now than ever heretofore. Yervant Effendi seems to have unusual tact in making friends, and he is open and earnest in his effort to do the people good. He has been successful in winning from their habits of drink a number of bad cases, counting as hopefully reformed sixteen men in Tamzara and thirteen in Kara Hissar. These men are not converted, most of them, but they are interested in the evangelistic work and are at least making progress toward a Christian profession. This vice of intemperance is more prevalent in Kara Hissar than in any other part of the country that I know. Yervant Effendi is a *protestant* against every kind of vice and against places like the coffee houses, which are a stumbling-block to young men. He has in the five months of his work here gained the support of a number of new young men and the esteem and sympathy of many more who are not ready yet to be called Protestants, but who are making progress that way."

KARA HISSAR, SHOWING PART OF BURNED DISTRICT OF AFION

A STRONG AND TACTFUL MINISTER

"Yervant Effendi's work is on a strictly evangelical basis. He makes few social calls, but many pastoral ones. He reads the Bible and prays wherever he goes, and many young men are reading the Bible through his influence. His temperance work has opened the doors of many houses to him as nothing else could have done. People gladly welcome him, not because he is a Protestant preacher, but, in spite of that fact, for what he does in helping to save the fathers and sons. The bishop objected to his visiting in Gregorian families, and even complained to the police; but he said that as long as the people invited him he would go. He proposed, however, that the bishop should send a priest to go with him in a house to house undenominational campaign for reform, but the bishop said he could not work with any Protestant; so Yervant Effendi is working alone, and just in proportion as he is gaining the confidence of the people the bishop is losing because of a worldly, card-playing, drinking life."

PROTESTANT COMMUNITIES

"The fourteen families in Kara Hissar and Tamzara are now making an effort to get themselves registered at the government as Protestants and to have their taxes separated so that they will constitute a community. Until this is done they have no rights before the government nor with the bishop, who, because of their sympathy for evangelical work, uses every means to oppress them. If they can succeed in this effort they may in time get permission to have a school, which will be the greatest possible forward move in

the establishment of the work on a sound basis. Kara Hissar and Tamzara are an hour apart, and it seems necessary for the preacher in order to serve effectively both communities to have a horse. I think we must help the brethren to get a suitable outfit for him, in which case he plans to do some regular visiting of the Armenian villages around Kara Hissar."

ENDERES AGAIN — AND HOME

"We returned Monday to Enderes, where that evening we had a very pleasant communion service, at which pratically every member of the church was present. Just before our start home a blizzard occurred, which made the regular road impassable and any traveling difficult. The two days over and through the mountains, following a footpath, were made unusually exciting by the desertion of our Turkish soldier just at the foot of the mountain, where it was impossible to get another. We finally found two villagers, a Turk and a Kurd, who for a matter of forty-five cents apiece were willing to guide us over the mountain, if such a thing was possible. We thought they lost themselves once, but they did not admit it, and anyway an hour after dark we climbed a steep hill and slid down the other side in three feet of snow a few hundred feet to the village we were seeking.

"This is the first tour I have taken with a physician, and the conviction I have had is strengthened that a Christian physician can do much to overcome opposition and to prepare the way for other missionary work, and that this is the only present means of work among the Turks."

ROUND ABOUT MARSOVAN

Rev. Edward Riggs, from whose "Leisurely Tour" the article on Kapou Kaya on page 172 was taken, writes of a second tour made between Thanksgiving and Christmas. In this second tour four outstations were visited; in both tours eleven of the fifteen outstations were thus inspected. Two or three incidents of this trip are noted: —

"In Zillé we had a delightful stay of nearly a week, finding all parties very courteous and kind. The local governor returned my call, which is a rather unusual acknowledgment of social equality and of the requirements of courtesy. The branch church in this place seems near the point where it should be organized as an independent church, though there are still some snags in the way. Two young men

and one Greek girl united with the church at the communion service held on the Sabbath of our stay there. One of these young men is one of the orphans trained in Sivas. The congregation in Zillé is to be highly praised for the success they have achieved in the line of congregational singing. The accuracy, spirit, and taste which they manifest in this line are qualities unfortunately often found wanting in the public services of our congregations. Their success is due to the talent and diligence of the individual members of two families, one of them the pastor's. They have an organ in their chapel, and make good use of it.

"Iskili is a Greek village perched in a charming location on the mountain side, and we had to ride horseback from Niksar to get to it. The ground was frozen and sprinkled with snow, and yet we found the little children habitually running about in the village barefoot. This furnishes a sample of the roughness of life there, and the people have a good many things to learn yet in the lines of Christianity and civilization. Still they are a cordial, warm-hearted sort of folk, and some of them are well started on the Christian pilgrimage. They are making an earnest effort to erect a suitable place of worship, and have the frame up and one room well finished, which they use for their school and, for the present, also for public worship. In this work they have had to exhibit no little skill and fortitude to bluff the unrighteous interference of those who claim to represent a just government.

"The church in Herek is prospering under the energetic leadership of its vigorous young pastor. He is a Greek and his people are almost all Armenians, yet there is the most cordial unity and harmony and earnest co-operation in Christian effort.

"To go from Herek to Amasia by carriage would involve a roundabout journey of four days, while on horseback it could be done by a shorter route in two days. We chose to accept the risk and discomfort of the latter, and were very much favored with beautiful weather and comfortable animals. The latter part of the road lies through a magnificent canyon, with a constant succession of changing and most picturesque scenes. This valley contains water power possibilities which will some day be wonderfully developed. We made our visit in Amasia on this return trip, though we passed through it in going to Zillé. Some of the people here threatened a while ago to break with the pastor, but the trouble has been happily settled, and they are now doing beautifully."

FOOCHOW MISSION

FROM ING-HOK

FROM a letter of Rev. E. H. Smith received February 11, 1907, we quote the following: —

"At present I am on a four weeks' tour of part of the district in company with a pastor and a preacher, holding daily services in the chapels we visit. The time seems ripe for an aggressive evangelistic campaign, and by spending several days in a chapel and going about with the preacher we are able to stir up to new effort the preacher and other Christians, and perhaps reach some outsiders.

"The conditions in all the chapels are very encouraging. The church is constantly extending its influence and making for itself a larger place in the community as an institution. I have been especially impressed on this tour at finding in so many new villages little companies of learners, sometimes three, five, or six, often only one; but the church had made a new beginning. All in all, during the six years in China I have never had a more encouraging tour than the present. The romance of missions, the joy of the service, and the hundredfold reward of the weary, lonely missionary come on these tours, when we are brought into such close touch with the life of the converts and

ING-HOK, LOOKING EAST TOWARD FOOCHOW

their preachers, their trials, their sorrows, their joys and victories.

"The work on the girls' school building goes slowly forward. I ought to give it more personal oversight than is possible. But what can one man hope to accomplish who must spread himself over the work of an entire station? We do desperately need re-enforcements here in Foochow. Shout it in the ears of the men of Yale and Hartford and Union that the church of China has a call for any man of sound body and the love of Christ and men."

SHANSI MISSION

THE CHRISTMAS HOLIDAYS

FROM Rev. I. J. Atwood, of Fencho-fu: —

"On the Sunday preceding Christmas it was a great pleasure to be with Mr. Corbin at the dedication of the little chapel at Nan Chi'ng Tui, a small village twenty miles from Tai-ku. This is the first chapel in the Shansi Mission, built very largely by the native Christians in a center of interesting work where Mr. Clapp put forth his best efforts for the Master.

"Returning from this point by cart, I reached home on Monday evening at dusk and found that I was expected to lead a Christmas morning service at half-past five. Although it was rather more than I had planned for, being somewhat sore and tired from the road, we were greatly cheered by the evident presence of our Lord, and the helpers took up the heavenly strain through the meetings of the next two days, in which many outsiders as well as church members were greatly helped. Deacon Low asked as many as wished to honor the Saviour of the world, who was born in a manger so as to be the universal Lord, to manifest it by standing while the prayer he taught his disciples was being repeated. The whole audience of some three hundred persons arose and stood respectfully while the prayer was offered. There is no doubt that the Lord is in our midst, working silently but mightily in the hearts of this people.

"Our son Paul gladdened us by his presence for vacation after his dental work in Tientsin. From his hunting in the mountains he brought a 250-pound wild boar to add to the feast of the church members here, besides leaving one for the villagers at Kuai Lin Ti, where we have a number of converts."

ADEN

Sunday Evening at Aden

Nothing could be stranger in the meeting of East and West than the sounds that rise in the evening stillness. Far up the heights are heard the plaintive notes of the bagpipes. It is a lament for a comrade-in-arms who has received his last marching orders. Mingling with the familiar and pathetic tones are the chants of a group of Mohammedans as they bow in prayer, swinging their bodies in rhythmical motion. Loudest of all, the dumb animal roars his vexation to the skies in the shape of a camel kneeling to receive the growing load. His fellow chews his cud the while in silence — a modern Passion and Patience in the animal world.

In the little church with the memorial tablet to Ion Keith-Falconer, the elder of our party, who has spoken the language of heaven in not a few of the tongues of earth, addresses his hearers for the first time beneath a punkah. One is grateful for the fanning; and it suggests mystery and the uncharted goings of the wind that bloweth where it listeth, that cord passing out into the darkness, controlled by the unseen hand. There are many soldiers present and not a few civilians.

The preacher speaks of the "still waters" and the "green pastures," and the impression is deepened in this wilderness that man does not live by bread alone. And so we sing with the old thirteenth century monk: —

"We taste thee, O thou living Bread,
And long to feast upon thee still."

Rev. Hubert L. Simpson, M.A., in an article in "Record of the United Free Church of Scotland."

A Modern Cornelius

The Rev. A. D. Bryan, of Japan, has recently visited Korea and Manchuria, inspecting the cities of Seoul and Pyeng Yang in Korea, and Port Arthur, Mukden and Liaoyang and Dalny in Manchuria. At Dalny he was much impressed with the splendid work carried on by the Japanese Christians. Dalny has all the vices found in a city where great armies have passed to and fro; drunkenness, licentiousness, and unbridled lust abound, but grace also abounds. The leading spirit in the Japanese church is a lieutenant colonel, who was the head of the Commissariat Department during the war. All the army divisions in Manchuria were supplied through him, and although he handled millions of yen his accounts were perfectly square. Mr. Bryan says: "There were times when he got no sleep. If at all, it was not till two

or three o'clock in the morning. He led the strenuous life during the war, but on Sunday got in his carriage, drove to his church, and preached if there was no one else to do it." All his spare time now he gives freely to the work of the Japanese church. Through his influence a house rented as a beer hall and restaurant was secured, rent free, for Mr. Bryan to speak in, though the rent formerly paid was seventy-five dollars a month. Mr. Bryan says: "When I first called on this man I had to wait an hour before seeing him. Even then telegrams were coming in and messengers from different departments were bringing papers for his inspection. Finally, he pulled out his watch and excused himself, saying he had to attend a funeral. I found out afterwards it was the funeral of a girl who had died in the rescue home. He had charge of the services." When Mr. and Mrs. Winn (the minister whom the Japanese had called to preside at the church in Dalny) reached Dalny, this man took a train to Port Arthur, though he had had no supper, in order to consult with the authorities there about a suitable house to be used as a parsonage for Mr. and Mrs. Winn. While he is the leading spirit there, there are others who are as earnest to help the work of the church.

From "All the World," January, 1907.

Results of Evangelism

Three years ago a man living outside the nearest city gate heard the gospel in the front chapel, believed and lived a new life. His changed habits and manner attracted much notice among his friends. One result was that last year one of his old associates, who openly lived a life of the lowest brutality, inquired about the gospel and came to the chapel and church services. He was in earnest, and the power of the gospel transformed him. He now makes a living in an honest way, and his new life lights up his face. His joy in the new life and regular attendance at worship attracted a third associate in the old manner of life. This man also was recently baptized, and the people of that neighborhood are deeply impressed with the changed character of these three men.

From Annual Report, North China Mission, 1906.

Jesus Is Alive and Mohammed Dead

One Sunday, after church, a Moslem from Upper Egypt, accompanied by his wife and three children, two of them delightfully bright little girls and one an infant, presented himself to us and demanded baptism. It appeared that he had demanded it from the Copts at Assiut, but they had shrunk from the hostility of the Moslems and suggested his coming to the "English Episcopalians" in Cairo for the rite. So down he came with all his house, expecting no difficulties. However, we made many, it being dead against our usual practice to baptize those who neither have been nor will remain with us. However, the more we went into his story, and the more we saw of his remarkable faith, the more we were driven into a corner, and finally, by sheer moral compulsion, we baptized him.

He had been to the Azhar as a youth. Six years he learned the Koran by heart, and six years more he studied in the Azhar. Yet when he left, at the age of about eighteen, he found that he had no satisfaction, no satisfying idea or knowledge of God. He tried complete agnosticism for four years; that did not satisfy either. Then, and not till then, did it occur to him to try the utterly despised Nazarene religion — a desperate resort. He got hold of the Bible and, Egyptian-like, began at the first page (lucky that the dedication to King James is not faithfully translated and preserved in Arabic scriptures). At the end of Genesis 1 he said to himself, "Very good!" Then slowly, but apparently very surely, he went solemnly through the whole Old Testament. It took him years!

The end of that stage was that he

developed into a sort of Unitarian, but with a great love for all manner of Christian fellowship. Finally, fuller reflection convinced him of the full apostolic faith, and I have not yet met any Egyptian with a clearer grip of that faith.

He has a perfectly Ignatian desire for martyrdom, which he quite believes will fall to him, and I once heard him earnestly addressing his wife (squatting in front of him) in these terms: "Now then, woman, when I am gone you just remember one thing—Jesus is alive and Mohammed dead. What have you to do with a dead man?" The "woman" nods sagely, and for the hundredth time gets her mind round that fact that "Jesus is alive and Mohammed dead." I heard quite independently that when the Moslem women came around, having heard that she was going to be baptized, and heckled her as to her reasons, she replied but the one statement, "Jesus is alive and Mohammed dead; how can a dead man save?"

Rev. W. H. T. Gairdner, in "The Church Missionary Society Gazette."

A Young Hopeful

Last year there came to school a little homely, ragged fellow, as unpromising a specimen as one often sees. I soon saw that there was gold in the boy. From his mother he inherited a temper that made him a terror to the other boys, and I had no little trouble in managing him. But after a few furious outbreaks it became evident that he was making heroic efforts at self-control. And he is going to win out, I believe. His father is dead and his three older brothers take no interest in his study and begrudge every dollar they have to pay out for his schooling. This summer when he returned home for vacation the preacher says the brothers told him they could not keep him in school next year, and he came to the chapel and sat on the church steps all that evening, sadly reviewing the prospects. His mother says he cried all that night, but the next morning he told her he was going to study anyway, that he would get up early and carry water and work in the garden

AN ING-HOK ORPHAN

All his worldly goods are in his little beggar's basket

for Mr. Smith and study the rest of the day. So I rather expect to see him in the Chinese Parliament ere he is an old man. Such boys out of the mountains are to be makers of the new empire. We have others like him in school, and a great many more who would come in if we could receive them.

From letter of Rev. Edward H. Smith, Ing-hok, China.

Jesus or Mohammed

In 1903 one of our colporters sold a Bible to a Moslem merchant in the town of X——. Later he found the Moslem greatly annoyed to discover that his purchase was the Book of the infidel Christians. Now, after an in-

terval of nearly three years, our colporter, when touring in another part, was recently accosted by the Moslem merchant of X——. After greeting him with the utmost cordiality the merchant produced a book from the folds of his long robe and said: —

"This is the Bible which I purchased from you in X—— three years ago. I read it carefully for weeks, my wife being very angry with me for so doing. Eventually she agreed to join me in the reading, and we read in St. Luke and elsewhere of the birth of Christ, then of his life, his death, and resurrection; turning to the Koran we carefully compared all this with the birth, life, and death of Mohammed. We were slowly drawn to Jesus Christ, and to believe in the story as given in this Book. We saw that while Jesus was holy, Mohammed was a sinner; that while Jesus was from God, Mohammed was not; that while Jesus had the power of God with him, Mohammed had not. We said this is of a truth the one Saviour, and we asked ourselves — Which shall it be, Mohammed or Jesus? And we could but choose Jesus.

"We then sold our business and our dwelling, and traveled to Upper Egypt, where there are many Copts, and asked to be baptized as Christians. We failed to find any one who would baptize us; every one told us to go to some one else. Thus we continued to wander from place to place. During this time my wife passed away, after a short illness, and as she was dying she prayed, 'Lord Jesus, I am dying, but, according to thy will, receive me, as thou didst receive the thief on the cross.'"

Related by an agent of the British and Foreign Bible Society, in "The Bible and the World."

Are These "Rice Christians"?

The first missionaries to New Guinea were natives who had been trained in the London Missionary Society's Institution at Tahaa, one of the Society Islands. But they were followed almost immediately by eight teachers from the Loyalty Islands, taken out in 1871, and to them really belongs the great honor of being the first Christian teachers to do regular missionary work in New Guinea.

From that date to the present time there has been an unbroken succession of Polynesian missionaries to the big island. As often as the *John Williams* has voyaged from the islands of the Pacific to New Guinea, so often has it carried Pacific island missionaries. They have many difficulties to meet and dangers to face. They go to a land two thousand miles or more away from home. They have hard and strange languages to learn. They run the risk of catching the terrible New Guinea fever. They have to leave their little children behind in Samoa, because the climate is so bad. The peoples amongst whom they live are savages and cannibals. Many who have gone have died at their work; some have been cruelly murdered. But the supply has never failed.

From V. A. Barradale's "Pearls of the Pacific."

THE BOOKSHELF

Conference on the Sunday School and Missions. Silver Bay, N. Y., July 17-19, 1906. New York: Young People's Missionary Movement. Pp. 99. Paper, 50 cents; three copies, $1.00.

This pamphlet has a value quite out of proportion to its size and cost, for all who are interested in the development of missionary interest in our churches and among our American people. For it touches a point of vital concern: how to bring the boys and girls being trained in our Sunday schools into early and intelligent acquaintance with the missionary enterprise. The discussions of the conference are preserved in this publication and indicate the exhilarating

fact, that the editors and publishers of Sunday school lesson helps are purposing to join hands with the missionary societies in providing for the teaching of missions along with the Bible in the Sunday schools of the land. When such study becomes a recognized part of the regular work of our Sunday schools a long step will have been gained in the popularizing of missionary work. It would be a good work to circulate this pamphlet among pastors, Sunday school superintendents, and all who have to do with the training of our young folks.

Pearls of the Pacific. By V. A. Barradale. London: London Missionary Society. Pp. 192. Richly illustrated. Price, 2s. 6d.

Under this inviting title the author has put together, especially for young people, sketches of missionary life and work in Samoa and other islands in the South Seas. The romantic history of Samoa before and since the arrival of John Williams, the character of the people, their houses, food, work, and play, the missionary occupation of the land, the changes wrought, the life of today — all are described in a bright and attractive way, and illustrated with a host of good pictures.

BOOKS RECEIVED

Price of Winning Souls. By Charles L. Goodell, D.D. New York: The F. H. Revell Co. Pp. 32. Paper, 10 cents net.

An address delivered at the Conference of Christian Workers at Northfield, August 11, 1906.

A Chapter of Chinese History. By Dwight Goddard. Cleveland, O. Pp. 60. Illustrated.

Mr. Goddard was formerly a missionary of the American Board in the Foochow Mission. Into this volume he has put a story of the rise of the reform sentiment up to and including the *coup d'état* of 1898. The author records the facts given as not being generally known, but needful to an understanding of the later history. His purpose is to stimulate Christian interest in the missionary opportunity in China today.

The Slovaks of Hungary: Slavs and Pan Slavism. By Thomas Capek. New York: The Knickerbocker Press. Pp. 214. Illustrated.

With large type and upon clear page, the author of this volume, a member of the New York Bar, has told the romantic story of the Slavic peoples; the volume is illustrated by several pictures of distinguished representatives of the race.

Second Report of the Wellcome Research Laboratories at the Gordon Memorial College, Khartoum. By Dr. Andrew Balfour, director. Khartoum: Department of Education, Soudan government. Pp. 255.

This sumptuous quarto volume, rich in illustration and full of the records of careful investigations in various fields of scientific research, is an impressive token of the quality of work being done in this remote school of scientific study.

Through the Sieve. By Addison Ballard. New York: Robert Grier Cooke. Pp. 154.

"A group of picked sayings shortly told" by a well-known author, meant as a stimulus to the better things of life.

From Dr. John P. Jones, of Pasumalai, India, a package of small pamphlets is just received which indicates how strong an influence such a missionary may have on the life and thought of India. The titles of Dr. Jones's papers are: "The Future of Christianity in India," "The Christ and the Buddha," "Kali Yuga" (the Iron Age), and "The Indebtedness of Missions to Noted Laymen in India," a reprint from *The Harvest Field.*

THE CHRONICLE

ARRIVAL IN THIS COUNTRY

March 5. At New York, Rev. and Mrs. William E. Fay, of the West Central African Mission.

ARRIVALS ABROAD

December 23, 1906. At Foochow, China, Misses Frances K. and Lucy P. Bement and Miss Grace A. Funk.

January 4. At Melsetter, East Africa, Miss H. J. Gilson.

February 6. At Foochow, China, Dr. and Mrs. Hardman N. Kinnear.

DEPARTURES

March 5. From Boston, Rev. and Mrs. Merlin Ennis, Mr. Ennis returning to the West African Mission and Mrs. Ennis to join the mission. (See page 163.)

MARRIAGE

February 21. At Endeavor, Wis., Rev. Merlin Ennis to Miss Elisabeth R. Logan. (See page 163.)

DEATH

March 1. At Lexington, Mass., Mrs. Mary E. Hamlin, widow of Rev. Cyrus Hamlin, D.D., LL.D. (See page 162.)

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Auburn, Rev. G. W. Fiske, for Haystack offering, 10 00
Bangor, 1st Cong. ch., toward support Rev. C. S. Vaughan, 100 00
Brewer, Cong. ch. 12 40
Ellsworth, 1st Cong. ch. 16 36
Farmington, Cong. ch. 43 58
Hallowell, Old South Cong. ch. 67 87
Monmouth, Cong. ch. 4 50
Newcastle, 2d Cong. ch. 20 00
Orland, 1st Cong. ch. 11 40
Portland, Friend, 10 00
Rockland, Mary N. P. Hawken, 4 25
Scarboro, Cong. ch. 14 00
York Village, 1st Cong. ch. 12 00——326 36

New Hampshire

Exeter, Phillips Cong. ch. 35 00
Hampton, Cong. ch. 9 58
Milton Mills, Cong. ch. 3 00
Pittsfield, Cong. ch. 2 16
Portsmouth, North Cong. ch., Mrs. L. H. Thayer, 100 00——149 74

Legacies.—Hanover, Andrew Moody, by J. K. Lord and C. P. Chase, Trustees, add'l, 50 00

199 74

Vermont

Benson, Rev. and Mrs. I. H. Childs, for day school, West Central Africa Mission, 20 00
Enosburg, Cong. ch., Gentlemen's Foreign Miss. Soc. 23 25
Orwell, Cong. ch., Rev. Benjamin Swift, for Haystack offering, 3 00
Richford, Miss E. Rustedt, for Sholapur, 1 00
Shoreham, Cong. ch. 8 10
Tunbridge, Cong. ch., toward support Dr. C. W. Young, 11 25
Wallingford, Cong. ch., toward support Rev. E. A. Yarrow, 60 00
Westford, Cong. ch., for Shao-wu, 3 00
Westminster, Cong. ch. 15 00
Wilmington, Cong. ch. 3 70
Windham, Cong. ch., of which Asahel Upham, 10, 15 21
Winooski, Cong. ch. 4 77——168 28

Massachusetts

Andover, West Cong. ch., for Mt. Silinda, 30, and for Pang-Chuang, 30; Mrs. E. Y. Hincks, for Haystack offering, 10, 70 00
Ashburnham, 1st Cong. ch., Rev. and Mrs. N. T. Dyer, for Haystack offering, 5 00
Ashby, Cong. ch. 15 50
Attleboro Falls, Central Cong. ch. 60 00
Beverly, Washington-st. Cong. ch. 107 00
Boston, Old South Cong. ch., of which G. A. Hall, 5, for Haystack offering, 915; Shawmut Cong. ch., 535.85; Central Cong. ch. (Jamaica Plain), 463.88; Allston Cong. ch., toward support Rev. W. P. Clarke, 220; Park-st. Cong. ch., 106.10; Highland ch. (Roxbury), 101.92; Eliot ch. (Roxbury), 57; Mt. Vernon ch., 25; 2d ch. (Dorchester), Friend, 20; Immanuel-Walnut-av. Cong. ch., 5; South Evan. Cong. ch. (West Roxbury), toward support Dr. A. R. Hoover, 5, 2,454 75
Braintree, Storrs Ladies' Foreign Miss. Soc., by Mrs. H. S. Thayer, thankoffering, 15 00
Buckland, Cong. ch. 20 00
Cambridge, 1st Cong. ch., Mr. and Mrs. H. L. Clark, of which 10 for Haystack offering, 35 00
Charlemont, 1st Cong. ch. 16 55
Chelsea, 1st Cong. ch. 31 73
Colerain, Cong. ch. 6 00
Concord, Trin. Cong. ch. 31 83
East Douglas, Friend, for Aruppukottai, 20 00
Easton, Evan. Cong. ch. 50 80
Everett, Courtland-st. Cong. ch. 15 42
Fall River, Broadway ch. Mission Chorus, for work in China, 4 00
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 150 00
Groton, Union Cong. ch. 139 29
Hanson, 1st Cong. ch. 3 75
Haverhill, Miss H. T. Welch, 2 00
Haydenville, Cong. ch. 3 96
Hinsdale, Cong. ch., Rev. J. H. Laird, for Haystack offering, 5 00
Ipswich, Albert F. Tenney, for Sholapur, 5 00
Leominster, Cong. ch., Rev. E. F. Bell, for Haystack offering, 5 00
Lexington, Hancock Cong. ch. 28 00
Lowell, Pawtucket Cong. ch. 40 00
Mansfield, Cong. ch. and Sab. sch., toward support Rev. W. H. Sanders, 32 10
Medfield, Cong. ch. 10 00
Milford, Cong. ch. 100 56
Newton, Eliot Cong. ch., Friend, 2 00
Newton Center, Harriet W. Gardiner, 2.50; In memory of Chas. C. Burr, 100, 102 50
Northampton, 1st ch. of Christ, toward support Dr. F. F. Tucker, 442.47; M. C., 6, 448 47
Pittsfield, Mrs. A. T. Paddock, for Haystack offering, 5 00
Raynham, 1st Cong. ch. 5 77
Salem, South Cong. ch., D. S. S., for work in China, 10 00
Somerville, Highland Cong. ch. 13 53
South Hadley, Miss M. E. Woolley, for Haystack offering, 15 00
South Medford, Union Cong. ch. 59 02
Springfield, 1st Cong. ch., toward support Dr. C. D. Ussher, 100 00
Sudbury, Mrs. Lucy S. Connor, 25 00
Townsend, Cong. ch. 26 99
Wakefield, Cong. ch. 57 47
Warren, 1st Cong. ch., proceeds lecture, Rev. T. C. Richards, 13 00
Wellesley, A. M. G. 10 00
Wellesley Hills, Mrs. Beatrice Codwise, 5 00
Westboro, E. Savage, 5 00

West Hawley, Cong. ch. 6 00
West Medway, Cong. ch. 15 00
Westminster, Cong. ch. 11 56
West Springfield, Park-st. Cong. ch., 40.20; 1st Cong. ch., 17, 57 20
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds, 450 05
———, Friend, 2 00—4,928 80

Legacies.— Brookline, Wm. H. S. Jordan, by Geo. M. McCoy and Wm. G. Brooks, Ex'rs, 7,189 17
Hatfield, Samuel H. Dickinson, by David W. Wells, Robert M. Woods, and Frederick H. Bardwell, Ex'rs, add'l, 2,300 00
Ipswich, Wm. N. Conant, by O. M. Hills, Ex'r, 100 00
South Hadley, Eunice Bartlett, by E. L. Stevens, Ex'r, 70 00
Westfield, Norman T. Leonard, by H. P. Mosely, Adm'r, add'l, 73 22—9,732 39

14,661 19

Rhode Island

Barrington, Cong. ch. 34 35
Kingston, Cong. ch., Herbert J. Wells, for Haystack offering, 50 00
Providence, Miss F. M. Wheeler, 5 00——89 35

Young People's Societies

Maine.— Machias, Y. P. S. C. E., for Aruppukottai, 2 00

New Hampshire.— Atkinson, Y. P. S. C. E., 5; Hillsboro Bridge, do., for Aruppukottai, 2.50; Winchester, do., toward support Geo. M. Newell, 25, 32 50

Vermont.— Bethel, Y. P. S. C. E., for Sholapur, 5; East Barnet, do., for school in India, 21; Orwell, do., for Mt. Silinda, 10; St. Johnsbury East, Jun. Y. P. S. C. E., toward support Rev. C. K. Tracy, 1.10, 37 10

Massachusetts.— Ashburnham, 1st Y. P. S. C. E., for Pang-Chuang, 5; Auburndale, Y. P. S. C. E., for school in Madura, 30; Bedford, do., for Pang-Chuang, 2; Boston, Pilgrim Y. P. S. C. E., toward support Dr. F. C. Wellman, 25; do., French Y. P. S. C. E., for Station Plan, 5; Clarendon Hills, Y. P. S. C. E., 1; Essex, do., for native worker, Shao-wu, 50; Everett, Courtland-st. Y. P. S. C. E., 6.44; Fitchburg, Rollstone Y. P. S. C. E., 30; Foxboro, Bethany Y. P. S. C. E. Mission Study class, 6.05; Haverhill, West Y. P. S. C. E., 1.02; Medfield, Y. P. S. C. E., 5; Melrose, do., for Mt. Silinda, 20; Millbury, 1st Y. P. S. C. E., 2.50; Rochester, 1st Y. P. S. C. E., 1.35; Spencer, 1st Y. P. S. C. E., for Pang-Chuang, 10; Winchendon, North Y. P. S. C. E., for Shao-wu, 5; Woburn, Montvale Y. P. S. C. E., for Pang-Chuang, 2; ———, Nashua River Union Y. P. S. C. E., for Shao-wu, 30, 237 36

308 96

Sunday Schools

Maine.— Madison, Cong. Sab. sch., 3.25; Portland, Williston Cong. Sab. sch., for Aruppukottai, 5; Thomaston, Cong. Sab. sch., for do., 1, 9 25

Vermont.— Bellows Falls, 1st Cong. Sab. sch., for Station Plan, 30; New Haven, Cong. Sab. sch., 4.25; Rutland, do., toward support Rev. E. A. Yarrow, 20, 54 25

Massachusetts.—Everett, Courtland-st. Cong. Sab. sch., 3.32; Newburyport, North Cong. Sab. sch., 2.63; So. Framingham, Grace Cong. Sab. sch., 25; Worcester, Union ch. Bible school, 25.10, 56 05

119 55

MIDDLE DISTRICT

Connecticut

Bethel, Cong. ch. 61 20
Branford, H. G. Harrison, 50 00
Bridgeport, West End Cong. ch., 28.77; Lemuel Scoville, .25, 29 02
Bridgewater, Cong. ch. 18 70
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 105 67
Centerbrook, Mrs. E. T. Hubbard, for Haystack offering, 5 00
East Hartford, David L. Williams, 2 25
Fairfield, Cong. ch., toward support Rev. W. P. Elwood, 50 00
Lisbon, Newent Cong. ch. 17 00
Middlefield, Cong. ch. 81 13
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 25 30
Naugatuck, Ida M. Gardner, toward support Geo. M. Newell, 1 00
New Britain, E. J. H. 1,000 00
New Haven, C. M. Mead, 20 00
North Windham, Cong. ch. 2 34
Salisbury, Cong. ch., of which, toward support Dr. F. D. Shepard, 8.22, 21 33
Sharon, 1st Cong. ch. 4 90
Southport, Cong. ch., toward support Rev. and Mrs. W. B. Stelle, 100 00
Suffield, 1st Cong. ch. 36 63
Thomaston, 1st Cong. ch. 28 86
Waterbury, 3d Cong. ch., 24.82; Mrs. W. H. Camp, 75, 99 82
West Hartford, 1st ch. of Christ, toward support Rev. H. G. Bissell, 150 00
Wolcott, Cong. ch. 5 00
Woodstock, 1st Cong. ch. 15 25
———, Friend, toward support Miss E. B. Campbell, 500 00—2,430 40

New York

Antwerp Conference, 7 00
Brooklyn, ch. of the Pilgrims, 1,523.28; Borough Park Cong. ch., 4; J. O. Niles, 6, 1,533 28
Clifton Springs, Mrs. C. D. Dill, to const., with previous donation, James B. Dill, H. M. 50 00
Deer River Conference, 3 41
De Ruyter, Cong. ch. 3 80
Ithaca, 1st Cong. ch. 168 09
Jamestown, Elliot C. Hall, for Haystack offering, 100 00
Lockport, 1st Cong. ch. 12 78
Massena, Cong. ch. 7 50
New York, Mrs. C. L. Smith, 25; Miss H. S. Niles, 17.50; H. D. Burnham, 5, 47 50
Rockaway Beach, Cong. ch. 11 00
Watertown Conference, 3 65
———, Friend in Central New York, 25 00—1,973 01

New Jersey

East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd, 135 73
Glenridge, Cong. ch., toward support Rev. F. Van Allen, 156 50
Jersey City, Mr. and Mrs. Nelson A. McGill, for Aruppukottai, 5 00
Montclair, Miss C. S. Holmes, 15 00
Upper Montclair, Christian Union Cong. ch. 300 00
Westfield, ch. of Christ, 245 00——857 23

Pennsylvania

Duquesne, Bethlehem Slovak Cong. ch. 4 00
Fountain Springs, Christ Cong. ch. 2 50
Mt. Carmel, 1st Cong. ch. 5 00
Philadelphia, W. A. Staub, for work in Turkey, 10 00
Pittsburg, H. H. Kulasinghe, for Haystack offering, 5 00
Wilkesbarre, 1st Welsh Cong. ch. 18 00
Williamsport, 1st Cong. ch. Woman's Miss. Soc. 12 00——56 50

Legacies.— Philadelphia, Wm. H. Wanamaker, by W. H. Wanamaker, Jr., Mrs. Bessie D. Bremer and B. F. Blake, Ex'rs, add'l, 125 00

181 50

Ohio

Atwater, Cong. ch., 7.08; Jared Stratton, 10, 17 08
Cleveland, Pilgrim Cong. ch., toward sup-

port Rev. G. D. Wilder, 600; Jonesroad Cong. ch., 12, 612 00
Columbus, 1st Cong. ch. 150 00
Dover, Cong. ch. 13 27
Jefferson, 1st Cong. ch. 29 00
Locust Corner, L. B. Nobis, 20 00
Oberlin, W. M. Mead, 10 00
Plain, Cong. ch. 6 29
Shandon, Cong. ch. 26 12
Springfield, Mr. and Mrs. J. F. Petticrew, for Pang-Chuang, 7 50
Sylvania, Cong. ch. 3 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 287.50; Washington-st. Cong. ch., 14.87, 302 37
Windham, 1st Cong. ch. 15 53
Youngstown, J. J. Thomas, for student, Japan, 30 00—1,242 16
Legacies.—Tallmadge, Daniel Hine, by Geo. M. Wright, Adm'r, add'l, 1,055 91

2,298 07

Maryland

Port Deposit, Miss A. R. Ropes, of which 5 for work in Micronesia, 8 00

Virginia

Falls Church, Cong. ch. 11 26

North Carolina

Saluda, Friend, 5 00
Southern Pines, Cong. ch. 100 15——105 15

Florida

Daytona, 1st Cong. ch. 52 80
Pomona, Cong. ch. 4 00——56 80

Young People's Societies

CONNECTICUT.—Bridgeport, Black Rock Y. P. S. C. E., for Pang-Chuang, 5; Dayville, Y. P. S. C. E., 3.82; Newtown, do., 7.44; Plainville, Mission Study class, 8, 24 26
NEW YORK.—Brooklyn, Park Y. P. S. C. E., for Pang-Chuang, 10; Massena, Y. P. S. C. E., 7.50; Oswego Falls, do., 5; West Bloomfield, do., 1.08, 23 58
NEW JERSEY.—Asbury Park, 1st Y. P. S. C. E., for Mt. Silinda, 4 00
OHIO.—Cleveland, Hough-av. Y. P. S. C. E., for Shao-wu, 5; Valley View, Y. P. S. C. E., 1.50, 6 50
DISTRICT OF COLUMBIA.—Washington, 1st Y. P. S. C. E., for Aruppukottai, 30 00
FLORIDA.—Mt. Dora, Y. P. S. C. E., for Harpoot, 3 00

91 34

Sunday Schools

CONNECTICUT.—New Britain, South Cong. Sab. sch. 20 00
NEW YORK.—Brooklyn, Clinton-av. Cong. Sab. sch., for school in Madduvil, 50; Flushing, Cong. Sab. sch., for Micronesia, 19.52; Homer, do., 10; Walton, do., 32.58, 112 10
NEW JERSEY.—Bound Brook, Cong. Sab. sch., for Sendai, 30 00
PENNSYLVANIA.—McKeesport, 1st Cong. Sab. sch., of which for native preacher, Madura, 20, 35 00
OHIO.—Lucas, Cong. Sab. sch., 22; Oberlin, 1st Cong. Sab. sch., 12.66, 34 66
FLORIDA.—Lake Helen, 1st Cong. Sab. sch. 5 00

236 76

INTERIOR DISTRICT

Alabama

Andalusia, Antioch Cong. ch. 1 50

Oklahoma

Weatherford, Ger. Cong. ch. 75 00

Indiana

Terre Haute, Plymouth Cong. ch., for native teacher, Shao-wu, 15 00

Illinois

Chicago, Kenwood Evan. Cong. ch., for work, care Rev. R. A. Hume, 475.09; Warren-av. Cong. ch., 73.60; Ravenswood Cong. Sab. sch., 35; Lake View Cong. ch., 11.05; Rev. G. S. F. Savage, 100; Telephone Co., 27.52, 722 26
Edelstein, Cong. ch. 4 50
Farmington, Cong. ch. 20 30
Galesburg, Central Cong. ch., toward support Rev. and Mrs. F. M. Price, 250 00
Griggsville, Cong. ch. 1 00
Lagrange, 1st Cong. ch. 25 00
Maywood, 1st Cong. ch. 8 25
Oak Park, 1st Cong. ch., Mabel D. Merrill, 5 00
Paxton, 1st Cong. ch. 15 15
Sycamore, Miss Emily S. Wood, 10 00
West Chicago, Cong. ch. 10 80—1,072 26

Michigan

Detroit, 1st Cong. ch., of which 150 toward support Rev. J. H. Dickson, 220 00
Grand Rapids, East Cong. ch. 4 06
Hillsdale, Mary Smith, 10 00
Middleville, Cong. ch. 3 50
Olivet, Cong. ch. 66 35
St. Clair, Cong. ch. 13 90——317 81

Wisconsin

Blake's Prairie, Cong. ch. 1 00
Burlington, Plymouth Cong. ch., toward support Dr. C. F. Rife, 97 70
Kickapoo, Cong. ch. 60
Liberty, Cong. ch. 2 60
Menasha, 1st Cong. ch. 38 05
Viola, Cong. ch. 2 07——142 02

Minnesota

Clarissa, 1st Cong. ch. 1 75
Grand Meadow, Cong. ch. 2 55
Minneapolis, Plymouth Cong. ch., Friend, 25; Emma Hood, 5, 30 00
Salem, Cong. ch., Friend, for Pang-Chuang, 3 00
Silver Lake, Bohemian Cong. ch. 20 50
Zumbrota, 1st Cong. ch. 10 00——67 80

Iowa

Clear Lake, 1st Cong. ch. 11 11
Des Moines, Plymouth Cong. ch., W. W. Pierce, 5; W. E. Durnall, 2, 7 00
Dubuque, 1st Cong. ch. 86 55
Grinnell, H. S. Bliss, 5 00
Independence, Grace E. Potwin, for Pang-Chuang, 1 00
Lewis, Cong. ch. 27 00
Shenandoah, Cong. ch., of which 20 from T. H. Read, 60 00
Sioux City, 1st Cong. ch. 44 68
Washington, Pomeroy Mather, 15 00
Webster City, Cong. ch. 44 35——301 69

Missouri

Iberia, Cong. ch. 3 00
Kansas City, Beacon Hill Cong. ch., 10.04; F. L. Bidwell, for Africa, 5, 15 04
Meadville, Cong. ch. 16 00——34 04

North Dakota

Buxton, Cong. ch. 2 00
Caledonia, Cong. ch. 2 00
Cummings, Cong. ch. 2 25
Glen Ullin, Cong. ch. 20 00
Hillsboro, Cong. ch. 9 84——36 09

South Dakota

Rapid City, 1st Cong. ch. 21 66
Sioux Falls, Miss Maud Brenizer, 3 00——24 66

Nebraska

Inland, Rev. A. Kern, 2 50
Paisley, Cong. ch. 4 25
Sutton, 1st Cong. ch. 4 50——11 25

Montana

Joliet, Mrs. H. F. Torrence, 4 10

Colorado

Highland Lake, Cong. ch. 1 45

Young People's Societies

INDIANA.—East Chicago, 1st Y. P. S. C. E., of which, toward support Rev. Thomas Gray, 7.50, and toward support L. O. Lee, 7.50, 15 00
ILLINOIS.—Highland, Y. P. S. C. E., 6.25; Morton Park, do., for Mt. Silinda, 10; Somonauk, do., 4; Stillman Valley, do., for work in Bulgaria, 6, 26 25
MINNESOTA.—Elk River, United Y. P. S. C. E., 25; Minneapolis, Fremont-av. Y. P. S. C. E., for Shao-wu, 15, 40 00
IOWA.—Alden, Y. P. S. C. E., toward support Rev. G. E. White, 8; Little Rock, do., 1, 9 00
NORTH DAKOTA.—Hillsboro, Y. P. S. C. E. 2 10
NEBRASKA.—Arborville, Y. P. S. C. E., for Mt. Silinda, 9 00
101 35

Sunday Schools

ILLINOIS.—Godfrey, Cong. Sab. sch., 11.45; Sandoval, do., 1; Waverly, do., 2.75; Yorkville, do., 5.33, 20 53
MICHIGAN.—Hancock, Cong. Sab. sch. 47 60
MINNESOTA.—Minneapolis, Pilgrim Cong. Sab. sch., 13.57; Winthrop, Cong. Sab. sch., 4.50, 18 07
IOWA.—Carnforth, Cong. Sab. sch., for Aruppukottai, 2.25; Des Moines, Pilgrim Cong. Sab. sch., for do., 2; Iowa Falls, Cong. Sab. sch., 7.59, 11 84
NORTH DAKOTA.—Hillsboro, Cong. Sab. sch. 61
COLORADO.—Denver, 4th Cong. Sab. sch. 3 55
102 20

PACIFIC DISTRICT

Idaho

Kellogg, Cong. ch. 3 00

Washington

Orchard Prairie, Cong. ch. 9 25
Pleasant Prairie, Cong. ch. 9 00——18 25

Oregon

Forest Grove, Cong. ch. 32 55
Klamath Agency, A. T. Blachly, 20 00
Smyrna, Cong. ch. 3 20——55 75

California

Black Diamond, Cong. ch. 5 00
Long Beach, Plymouth Cong. ch. 70 00
Los Angeles, 1st Cong. ch., toward support Rev. W. L. Curtis, 425 00
Mills College, Cong. ch., Mrs. C. T. Mills, for Haystack offering, 100 00
Mountain View, Pacific Press Publishing Co. 5 00
Oakland, 1st Cong. ch., Mrs. J. H. Brewer, for Haystack offering, 25 00
Rialto, 1st Cong. ch. 20 00
San Francisco, Bethlehem Cong. ch., 35.25; Olivet Cong. ch., 5, 40 25
Santa Paula, Friend, for work in Micronesia, 5 00
San Juan Bautista, Cong. ch. 6 00——701 25
Legacies.—Pomona, Salome H. Foxcroft, 500 00
1,201 25

Young People's Societies

CALIFORNIA.—Chula Vista, Y. P. S. C. E., for Aruppukottai, 25; San Francisco, 1st Y. P. S. C. E., toward support Dr. H. H. Atkinson, 50, 75 00

Sunday Schools

OREGON.—Salem, 1st Cong. Sab. sch. 10 00

MISCELLANEOUS

Canada

Montreal, W. C. A. 5 00
St. Andrew's East, Mary L. Lamb, for Pang-Chuang, 20 00——25 00

Turkey

Salonica, Friends, for work among Bohemians, 7 35

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,989 92
(From Springfield, Mass. 100 00
From Manhattan ch., New York, toward support Mrs. F. B. Bridgman, 15 00
From 1st ch., Buffalo, N. Y., toward support Rev. and Mrs. C. M. Warren), 85 00–13,189 92

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 4,700 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 90 00

Additional Donations for Special Objects

MAINE.—Portland, State-st. Cong. ch., J. P. Baxter, for helper, care Rev. R. A. Hume, 200, and W. W. Brown, for do., 200; do., Bethel ch., Ocean Pebbles, for pupil, care Miss S. R. Howland, 5, 405 00
NEW HAMPSHIRE.—Concord, Mrs. H. K. Morrison, for pupil, care Dr. W. O. Ballantine, 15; Exeter, Miss I. C. Wingate, for work, care Rev. S. S. White, 2, 17 00
MASSACHUSETTS.—Andover, Rev. W. L. Ropes, for St. Paul's Institute, 5; Boston, Boylston ch., for work, care Miss Laura Farnham, 27; do., Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 2; do., Geo. R. White, for work, care Miss C. Shattuck, 200; Campello, Evan N. Thomas, for boys' school, care Rev. E. H. Smith, 30; Dedham, Miss M. C. Burgess, for student, care Rev. E. C. Partridge, 25; Franklin, 1st Y. P. S. C. E., for work, care Miss M. L. Daniels, 10; Haydenville, Y. P. S. C. E., for work, care Rev. C. A. Nelson, 43.49; Leominster, Cong. Sab. sch., Home Dept., for pupil, care Miss M. L. Daniels, 30; Lowell, Pawtucket Y. P. S. C. E., for pupils, care Mrs. E. Fairbank, 15; Millbury, 2d Cong. Sab. sch., for work in India, 25; Mill River, Y. P. S. C. E., for work, care Dr. L. S. Crawford, 12.50; Newburyport, Belleville Y. P. S. C. E., for work, care Rev. W. P. Sprague, 10; Springfield, South Cong. Sab. sch., Dr. Moxom's class, for work, care Rev. T. S. Lee, 5, and Miss Peirce's class, for do., 5; do., South Y. P. S. C. E., for do., 15; do., Miss Carrie L. King, for do., 5; Stockbridge, Miss Adele Brewer, for St. Paul's Institute, care Miss E. H. Brewer, 15; Stow, Rev. G. H. Morss, for work, care Mrs. R. Winsor, 10; Turners Falls, Y. P. S. C. E., for pupil, care Rev. W. P. Clarke, 13.20; Wellesley, Cong. Sab. sch., for pupil, care Miss E. T. Maltbie, 26; Westboro, Friend, through A. A. Winsor and Miss E. M. Stone, for Col. and Theol. Institute, Samokov, 2; Williamstown, W. H. Doughty and family, for church building, care Rev. H. G. Bissell, 135; ———, Nashua River Union Y. P. S. C. E., for work, care Mrs. R. Winsor, 25; ———, through E. H. Chandler, for library, care Rev. S. L. Gulick, 14, 705 19
CONNECTICUT.—Bridgewater, Cong. Sab. sch., for work in Oorfa, 5; Enfield, Y. P. S. C. E., for work, care Rev. E. H. Smith, 7.34; Georgetown, Umpawaug Mission Band, 20; Hartford, Village-st. Mission Sab. sch., for pupil, care Rev. F. E. Jeffery, 15; do., Miss S. B. Colver, for work, care Rev. J. S. Porter, 25; Higganum, Cong. ch., for church building, care Rev. H. G. Bissell, 11; New Britain,

South Cong. Sab. sch., Chinese Dept., for work, care Rev. C. R. Hager, 90; Norwich, Broadway Cong. ch. Young People's Union, for pupil, care Rev. E. Fairbank, 15; Plainfield, 1st Cong. Sab. sch., for St. Paul's Institute, 3.15; Suffield, Cong. ch., Three ladies, for work, care Rev. J. P. Jones, 37.50, 228 99

NEW YORK.—Brooklyn, Miss Martha McKnight, for work, care Rev. H. G. Bissell, 30; Buffalo, Mrs. S. C. Whittemore, of which, for Colburn School, 50, and for church, care Rev. R. A. Hume, 25; New York, 14th-st. Presb. ch., for work, care Rev. G. P. Knapp, 3; do., Rev. J. J. Banninga, for church building, care Rev. E. P. Holton, 15, 123 00

NEW JERSEY.—East Orange, 1st Y. P. S. C. E., for Bible-reader, care Dr. W. S. Dodd, 10; Glen Ridge, Cong. Sab. sch., for use of Rev. T. T. Hahn, 9, 19 00

PENNSYLVANIA.—Darlington, Miss Rachel Davies, for work, care Rev. J. P. Jones, 10; Erie, Miss Carrie L. Sprague, for work, care Rev. W. P. Sprague, 10; Germantown, M. H. Garrett, for Annie Tracy Riggs Memorial Hospital, 20; Harrisburg, Daniel S. Lowe, for pupil, care Rev. E. H. Smith, 10, 50 00

OHIO.—Cincinnati, Rev. and Mrs. L. W. Mahn, for work, care Rev. G. H. Hubbard, 5; Cleveland, Mrs. H. B. Newell, for Okayama Orphanage, 10; do., Mary E. Woodin, for Ponasang Hospital, 10; Hudson, Friend, for use of Rev. J. P. Jones, 10; Jefferson, 1st Cong. Sab. sch. and Y. P. S. C. E., for native helper, care Rev. W. S. Ament, 25; Marietta, Rev. A. T. Perry, for work in Aintab, 5; Mt. Vernon, Cong. ch., for work, care Rev. H. G. Bissell, 15; Oberlin, Rev. Irving W. Metcalf, for work, care Rev. J. P. Jones, 100; Ravenna, Cong. Sab. sch., for pupils, care Miss A. L. Millard, 8.68, 188 68

DISTRICT OF COLUMBIA.—Washington, 1st Cong. Sab. sch., Prim. Dept., for work, care Mrs. L. S. Gates, 10; do., do., Miss Richards' class, for do., 6.67, 16 67

NORTH CAROLINA.—Asheville, Mrs. E. W. Nash, for Annie Tracy Riggs Memorial Hospital, 5; ——— Friend, for church building, care Rev. Hilton Pedley, 5, 10 00

FLORIDA.—Eustis, Miss A. A. Harrison, for pupil, care Rev. E. H. Smith, 10 00

KENTUCKY.—Berea, Mr. and Mrs. R. H. Cowley, for use of Dr. W. A. Hemingway, 25 00

ALABAMA.—Talladega, Friend, for native preacher, care Rev. C. S. Vaughan, 40 00

ILLINOIS.—Chicago, Garfield Park Cong. ch., Mrs. W. W. Hart, for pupil, care Rev. R. Winsor, 8; do., Salem Evan. Free ch., for do., 3.75; do., Summerdale Y. P. S. C. E., for Edgar B. Wylie School, 10; do., Grace Cong. Sab. sch., Mrs. Werner's class, for native helper, India, 6.25; do., Mrs. N. E. Kellogg, for work, care Dr. F. F. Tucker, 10; do., Mrs. M. B. Phillips, for do., 10; Evanston, Mabel Rice, for work, care Rev. S. C. Bartlett, 1; Jacksonville, Young People's Miss. Soc., for work, care Rev. C. L. Storrs, 13, 62 00

MICHIGAN.—Olivet, Cong. ch., for use of Miss M. B. Mills, 4 32

WISCONSIN.—Endeavor, E. C. Coon, for work, care Rev. M. W. Ennis, 2 00

MINNESOTA.—Comfrey, Cong. ch., Selma Miss. Soc., for school, care Miss M. E. Moulton, 5.50; Minneapolis, Plymouth Cong. ch., Friend, for work, care Miss E. J. Newton, 15; do., do., Bethel Mission Sab. sch., for school for blind, care Miss A. L. Millard, 20; do., Minnehaha Cong. Sab. sch., for use of Miss M. E. Moulton, 5.15; do., 5th-av. Y. P. S. C. E., for Bible-woman, care Miss E. S. Hartwell, 5, 50 65

IOWA.—Chester Center, Cong. ch., for work, care Rev. G. E. White, 7 50

SOUTH DAKOTA.—Tyndall, Wolf's Creek Ger. Cong. ch., for work, care Dr. C. R. Hager, 8 00

NEBRASKA.—Indianola, Cong. ch., Anna Little, for pupil, care Rev. E. W. Ellis, 10 00

KANSAS.—Leavenworth, 1st Y. P. S. C. E., for work, care Mrs. J. C. Perkins, 40; Leroy, Mrs. F. J. Riley, for pupil, care Rev. B. K. Hunsberger, 5, 45 00

COLORADO.—Boulder, 1st Y. P. S. C. E., for use of Rev. H. G. Bissell, 10; do., Mrs. H. D. Harlow, for church building, care do., 100, 110 00

WASHINGTON.—Lowell, Y. P. S. C. E., for Bible-woman, care Dr. J. H. House, 10; Seattle, Mrs. J. F. Pike, for pupil, care Miss J. P. Gordon, 11; Tacoma, Rev. and Mrs. W. C. Merritt, for Bible-woman, care Rev. H. G. Bissell, 30, 51 00

CALIFORNIA.—Oxnard, Rev. J. A. Ainslie, for work, care Rev. A. N. Andrus, 5 00

HAWAII.—Honolulu, Miss. Gleaners, for school in Kusaie, 25, and for school in Ruk, 15, 40 00

CANADA.—Montreal, Mrs. McEwen, for chapel, care Dr. C. R. Hager, 10; do., Emma Williams, for work, care Miss E. B. Campbell, 5, 15 00

TURKEY.—Harpoot, Friends, through Rev. G. P. Knapp, "a memorial to the late Mrs. Lora Simons Carey," for Theol. Seminary, Harpoot, 100 00

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Donations received in February,		37,078 14
Legacies received in February,		11,463 30
		48,541 44

Total from September 1, 1906, to February 28, 1907. Donations, $263,931.43; Legacies, $53,696.56 = $317,627.99.

Advance Work, Micronesia

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Abbott Fund

OHIO.—Cleveland, East Madison, Cong. Sab. sch., Prim. Dept. 15 00

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MAINE.—Portland, State-st. Cong. ch.	5 00
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	15 00

The Morning Star

OHIO.—Fredericktown, Mrs. M. C. McClelland, 2 00

GLIMPSES OF GUAM

(See page 221)

1. Street in the Village of Asan
2. Our Missionaries' Home
3. Mr. Case Returning from the Mail
4. A Shrine common in Roman Catholic Homes
5. Miss Tartano among Her Scholars
6. Mission Compound and Buildings
7. Houses in a Chamorro Village
8. Bird's-Eye View of Mission Point (Puntan Adelog) and Mission Buildings

WHO WILL GO FOR US?

The need of new missionaries is so great that we take this unusual method of making known our wants.

MEN

We need this year, and are prepared to send out, seven ordained men and one medical missionary, as follows:

CHINA, TWO. Must be exceptionally strong candidates, as the responsibilities are grave and the opportunities unlimited.

INDIA, TWO. Must be men of unusual educational or executive ability.

AFRICA, TWO. Good, all-round missionaries, with the very best of judgment.

TURKEY, ONE. This is our most crying need. The situation is desperate in one of our stations if we do not secure a recruit this year. We have been looking for the right man for twelve months. He must have the heroic instinct and be willing to hold a lonely outpost for Christ.

PHILIPPINE ISLANDS, A MEDICAL MISSIONARY. An exceptional opportunity and a delightful personal connection with supporting friends. But the qualifications must be absolutely first-class — full college and medical course, with two years' post-graduate experience, and other qualifications to match. None others can be considered.

We require for all the above positions genuine missionary interest, true spirituality, full college and professional training, abundance of common sense, good health, good taste, and ability to get along with people. The age should not be over 30, unless there is unusual ability in the acquisition of languages.

WOMEN

The need here is so great that we cannot state the positions in detail. We could place twenty-five unmarried women missionaries this year. We have positions vacant in every country and calling for every kind of missionary service. Most of the positions call for consecrated and trained teachers. We expect our women missionaries to have had a full college course, or its equivalent, and one or two years' practical experience after graduation. They must also possess qualities of genuine leadership—be able to bear responsibilities and direct important undertakings. That they must have spirituality, culture, social graces, compatibility, good health, and youth goes without saying. Our standard is high. But we are not asking the impossible. We are not looking for paragons of excellence, but all-round workers of good training.

If you cannot go into this glorious work, try to influence some friend and help him or her financially. Address communications regarding candidates to

CORNELIUS H. PATTON,
Home Secretary

"Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

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